UNITED CHURCH HERALD

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OF RELIGION

Return to I.C.U. in Japan

By ELIZABETH GRAY VINING

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FROM THE CO-PRESIDENTS' VIEWPOINT

It was the first Sunday after Easter, a day when the blood pressure of most American Protestant churches is at a low low. I was making my first visit to the United Church of Chillicothe in Ohio.

Surprise! The 135-year-old homelike house of worship was full. The junior choir as well as the senior choir sang an anthem. There were beautiful floral appointments and throughout the service there was an atmosphere of high-level transactions. One received the impression that it was some kind of a summit meeting. I rather suspected the congregation had not heard that Easter was over. I hoped I would not tell them.

Two Categories

While the time, energy and money of some are being invested in litigation or preparation for a constitution or discussion of conference reorganization, there are, be it known, some places where the people are going about the business of being a United Church of Christ.

I do not refer to local Evangelical and Reformed and Congregational Christian churches that have adopted the name of United Church of Christ. I write of the churches that are the children of the United Church. Mostly these are in two categories. On the one hand there are newly gathered churches, which have been established as United Churches of Christ. Frequently these have had assistance from both of the uniting communions. In other situations there have been unions of established Evangelical and Reformed and Congregational Christian churches to form United Churches.

The Chillicothe United Church is of the latter type. It is a union of a 140-year-old Evangelical and Reformed Church with a five-year-old Congregational Christian church. While the basis of their union, with its ecclesiastical and legal factors, is interesting and important, it was not showing one bit when I visited there the first Sunday after Easter. I would like to tell you a bit of what did show.

The first thing visible to me was Christian community. The Order of Worship was not "high church" or "low church." It was a simple order that did not seem to get in anyone's way, the kind that a person from any average American Protestant church would find familiar and helpful in securing access to the throne of grace.

The pastoral prayer held up the needs of the people most lovingly, and in seemly and chaste manner. In the "advisements" the minister made us all rejoice for the man and wife who with their children were celebrating twenty-five years of Christian marriage and told us then of the church's self-study meetings and of the schedule for Bible study.

He tipped the people's hearts up to God in gratitude when he announced that one of the men of the church, a 40-year-old professional man, had decided to enter the ministry and would go to theological seminary next autumn. (This was the third decision for the ministry that the minister had announced since going to that church eight months ago.)

The minister was plainly visible, although he was not "showing" too much. He is the Rev. Arnold W. Meckstroth. He has held distinguished and large pastorates in Cleveland and Akron, served on the panel of preachers in the American-British exchange and has traveled widely in the foreign-mission field of the Evangelical and Reformed Church. His older son graduated from Eden Theological Seminary a year ago and a second son, a sophomore at Heidelberg College, expects also to prepare for the ministry.

How did the little Chillicothe United Church secure a pastor of such strength and maturity? Well, no outside body or office assigned him. Twice he declined the call. The church considered a total of thirty-five ministers. Members could not escape the conviction that Mr. Meckstroth was the man God wanted them to have for their minister and at last they converted him to the same view. All this shows plainly for those who have eyes to see.

Lay Interest

And the people? They were surely "showing," although I could not clearly distinguish between those who had come from one or the other of the uniting churches. I did learn that they are artisans, atomic scientists, managers, social workers, librarians, teachers and just people. I did learn that some desired to come for a brief informal visit with me at 8 o'clock that evening. They came and the brief visit lasted until 11 o'clock! What did they want to talk about? About the lay ministry, about how the church may effectively penetrate the "world," about theological education and about how they can assist other churches by sharing their own vision of the oneness of Christ's church.

I found the situation in Chillicothe as it appears to me to be nationally—the United Church is not so much a new church as it is a case of the uniting churches becoming re-newed!

Fred Hoskins

Dr. Hoskins is minister and secretary of the General Council of Congregational Christian churches and co-president of the United Church of Christ.

UNITED CHURCH HERALD

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COVER STORY: International Christian University in Japan, founded on June 15, 1949 by Christian leaders on both sides of the Pacific, is playing a significant role in Japanese higher education.

President Hachiro Yuasa, of whom Mrs. Vining speaks in her article (page 4), was born in Tokyo but received his formal education in the United States. He is one of the world's most distinguished entomologists. But more important, this friend is—in the opinion of this co-editor—one of the world's great Christians!

The photograph of the Japanese young women, which adorns our cover, is by courtesy of the office of the Consulate General of Japan in New York City. avm

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Return to International Christian University in Japan

ELIZABETH GRAY VINING

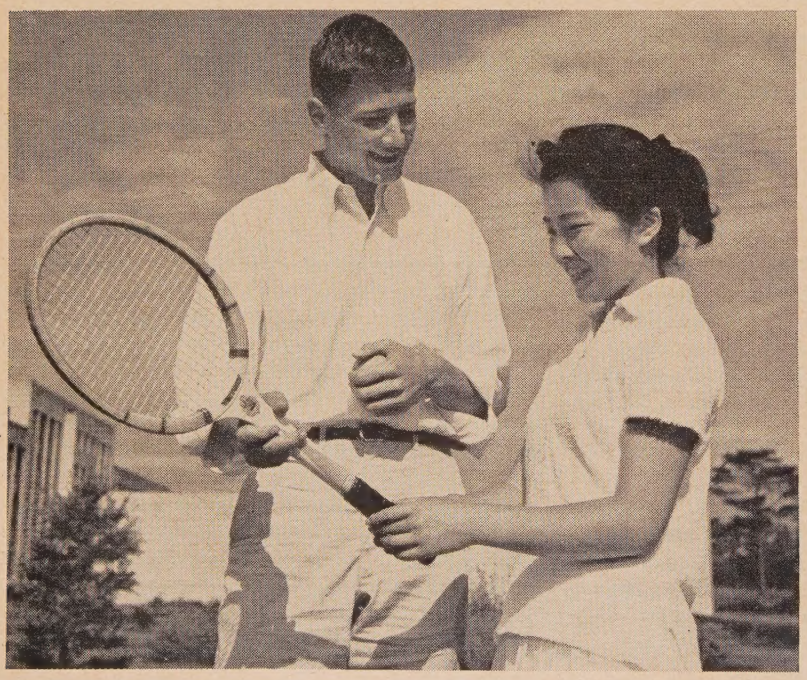
The 15th of June marks the eleventh anniversary of the founding of International Christian University in Japan, "one of the most exciting Christian projects of the twentieth century." It is supported by fifteen major denominations, including the E and R Church and the CC churches. The anniversary celebration will coincide with President Eisenhower's projected visit to Tokyo. Mrs. Vining is well-known as an author and former tutor to Japan's Crown Prince Akihito.

DR. Yuasa brought out two very old ceremonial tea bowls to show us, one from Korea, the other from Kyoto, Raku ware. The Korean one, shallow and open, was for summer use, allowing the tea to cool; the deep, black-glazed cup from Kyoto, which kept the tea hot and gave the drinker something warm to wrap his cold hands around, was for winter use. Both were larger than the ordinary teacup, unadorned but beautiful in shape and subdued color.

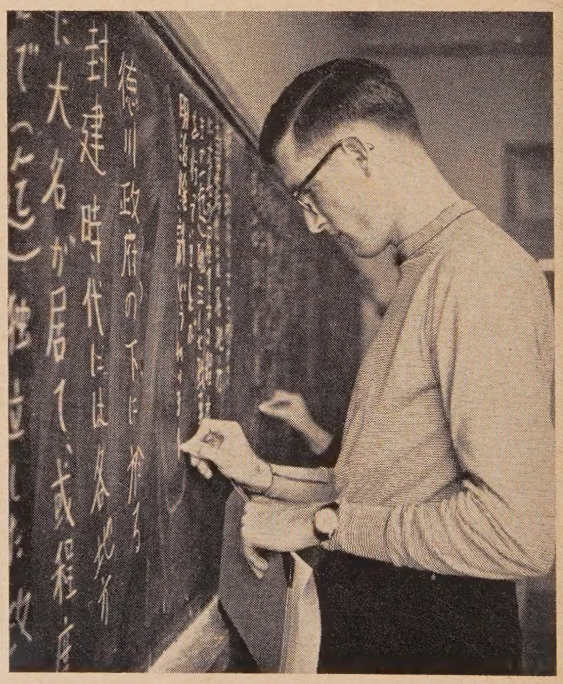
We were sitting after lunch in the president's house at the International Christian University, looking out at the view and talking about folk art, of which he is a connoisseur and collector. Beyond a row of blue and white drip-glazed jars originally made to hold bean-curd that stood in front of the big window, the ground fell away sharply in a steep bluff, and down below was the university farm with its model herd of cows that provided delicious milk for the university and the rice fields where experimenting was being done on planting the seed directly in the place where it is to grow, instead of the traditional back-breaking work of sowing it first in a seedbed and then transplanting each separate seedling into ankle-deep mud. If the day had not been enveloped in pale mist, we should have seen Fuji in the sky beyond.

Dr. Yuasa left Japan at the age of 18, he told us, and was abroad studying for a number of years. Returning to teach in the Imperial University of Kyoto, he found himself completely out of touch with Japanese culture. His colleagues at the university were not only scholars in their own fields but were connoisseurs of art as well. He had a feeling of inferiority and sought some area in which he himself could achieve a degree of mastery. Being in Kyoto, where so much great porcelain had been made, he chose ceramics, but he soon found it too difficult and expensive. Somehow or other, his attention was directed to folk art.

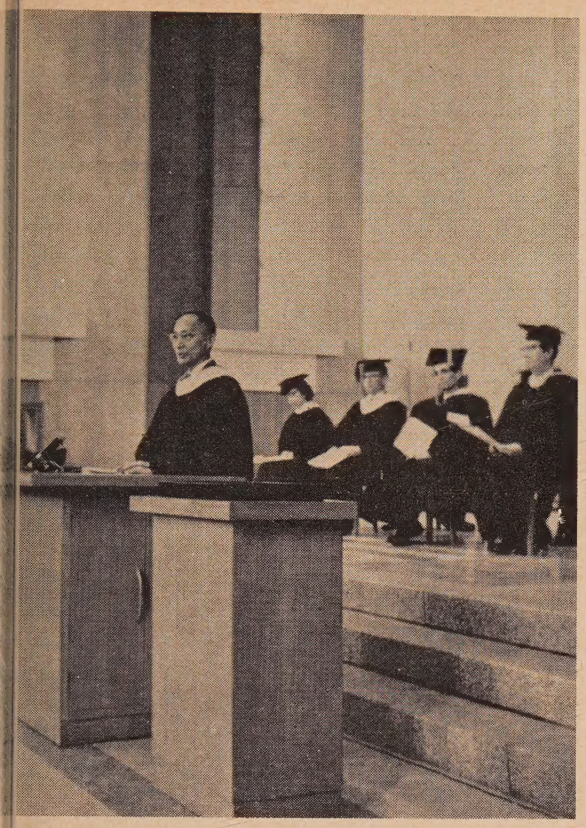
He took to getting up early in the morning and going to the flea market,



An American attending International Christian University as a special language student shows his Japanese classmate some fine points of tennis.



John D. Rockefeller IV of Harvard has spent three years at I. C. U. studying Japanese language.



Dr. Hachiro Yuasa, distinguished entomologist and Congregational Christian layman, delivers the commencement address as president of I.C.U. in recently renovated University Church.

where he bought inexpensive articles of native, honest beauty made by the people for their own use. The flea market itself was an eye-opener to him; it introduced him to a kind of life he had never glimpsed before, a life of people so poor that a worn toothbrush, a single *geta*, was something not to throw away but to buy and sell.

One woman wrapped her wares in a *furoshiki* of handmade, hand-blocked cotton that he liked. She refused to part with it, however, for she needed it to carry her things home again. He persuaded her to sell it to him the following week and they settled on a price. The next week when he got there, though it was early, someone was ahead of him. He stood on one side and watched the newcomer offer the woman twice what he had agreed to pay for the *furoshiki*—and saw her refuse because she had already given her word. This woman's honesty typified folk art for him—its integrity, reality, usefulness and beauty. The fact also that it comes from the life and needs of the people and so is much the same in all lands appealed to him. He had found the field in which he could take a knowledgeable interest, and the finding of it had been for him a spiritual experience. I had first met Dr. Hachiro Yuasa in 1946 on the Marine Falson on my way to Japan. He had been in the United States at the time of Pearl Harbor and had decided not to return on the exchange ship but to stay on. After the war he returned to his own country to resume his interrupted presidency of Doshisha University in Kyoto. When the International Christian University was founded he was called to be its first president.

A Christian, interdenominational graduate school, with non-Japanese in both faculty and student body, had been a dream of missionaries as long ago as 1900. After the war Japanese and American Christians, more than ever convinced that a liberal university of high academic standards, open to qualified students regardless of race, creed, sex or nationality, was more than ever necessary to educate leaders in a newly democratic Japan, went to work to make the dream a reality.

The year 1949 is considered the year of the university's founding because at that time a board of trustees and council were organized, a constitution adopted, and officers elected. Prince Chichibu was one of the first honorary councilors, and since his death, Princess Chichibu is carrying on his interest and support of the university.

In New York a foundation was set up to raise money and support for the school and fourteen Protestant denominations joined in the undertaking. In Japan the astonishing sum of 160 million yen was contributed by people in all walks of life, from the Emperor down, not more than 5 per cent of whom were Christians.

In Mitaka, a western suburb of Tokyo about seventeen miles from the center of the city, 317 acres of land and the few remaining buildings of the Nakajima Aircraft Company, which had manufactured bombers for the Japanese Army, were bought for the campus of the university. There was one large concrete building that could be restored and converted into an administration, library and classroom building. A small church was built immediately, for this was central to the whole enterprise. Faculty housing, a dining hall, a few dormitories followed. In April 1953 the first class of freshmen began work.

I.C.U. is a delightful place to stay. Besides the Yuasas I was glad to see again Dr. and Mrs. Maurice Troyer and Dr. and Mrs. Glen Bruner and to be en-

Dr. and Mrs. Robert H. Gerhard are E & R missionaries teaching at I. C. U.

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Continued on next page

tertained in their lovely houses on the bluff. Dr. Troyer and Dr. Bruner are vice presidents of the university. There were walks in the woods, through a neglected formal garden that had belonged to the owner of the aircraft company, to the university farm.

Zestful Fellowship

Always there were the students, alert, purposeful, happy-looking young people who were having the inestimable experience of being part of a great institution in its pioneering days. Though they themselves might be more consciously aware of the lack of a gymnasium, an overcrowded library and insufficient dormitory space, they would in later life, I was sure, look back upon their college days as a time of intellectual excitement and the zestful fellowship that comes with blazing new trails. The cheerful sound of hammering and the rattle of the cement mixer from the new dormitory and the Student Union building that were under construction were a constant reminder of the steady physical growth of the university.

One evening five of my former students invited me to dinner at the University Club. They had all been classmates of the Crown Prince at the Peers' School and four of them had at different times shared one of his private lessons each week. The fifth I had several times suggested to the Crown Prince but he had always turned him down on the grounds that his English was entirely too good. I made a point each term of selecting one boy whose English was better than the Crown Prince's and one whose English was less good, but Inokuchi San, Prince Akihito maintained, carried excellence too far. The students had engaged a private room and ordered a delicious dinner; afterwards we sat around the table talking.

Michio Inokuchi was now a graduate student in nuclear physics at the University of Tokyo; Akira Hashimoto, a reporter working for Kyodo; Tomohiko Sekine, a graduate student in economics at Hitotsubashi University; Masao Oda had just gotten a job in a bank; and Nobuhide Suda was doing nuclear research for the Mitsubishi Shipbuilding Company. Oda San had recently returned from a year at Stanford University, and Sekine San, though he did not know it then, was to go to McGill University two years later. All were attractive and well-set-up young men. All spoke English so well that I forgot it was not their native language and did not bother to speak slowly or to choose my words.

We talked about Japan's economic situation, Germany's prosperity and the race problem in the United States. The Little Rock episode was at its shocking worst at that time, and they pushed me hard about it. I was delighted that they did and considered the discussion at least in part the fruit of my efforts in teaching them. I was glad also to have a chance to disabuse them of the idea they firmly held that this sort of discrimination and violence was going on in every city in the United States where there were Negroes.

We also talked about less controversial things, the P.E.N. Club meetings, modern novels, drama and music. When at last we broke up, Sekine San insisted upon escorting me all the way back to the Maple Grove House, a small attractive apartment house for unmarried faculty women where I was staying. It was an evening to fill a teacher's heart with happiness and pride.

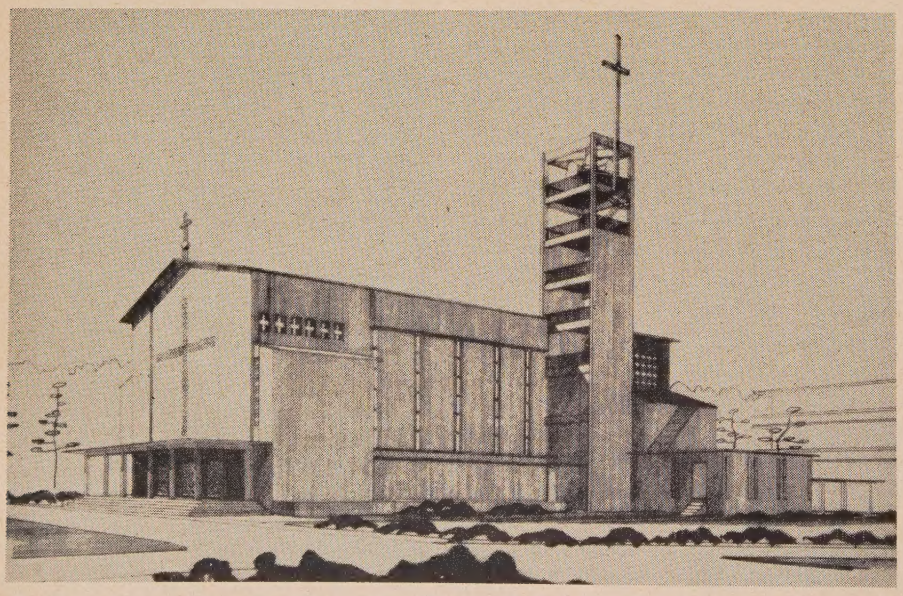
Great Changes

On Sunday Tané Takahashi, I.C.U.'s acting librarian, and I went into Tokyo to attend Friends Meeting. Once again I saw great changes. For more than four years after their meetinghouse was destroyed Friends had met in the living room of the Friends Center and then in the Friends Girls' School. Now they had once more a real meetinghouse on the old site. It was not a beautiful building but it was useful.

Christian church architecture in Japan leaves much to be desired. I know of only two churches that are beautiful, the little Catholic church in Karuizawa and the little Evangelical and Reformed chapel attached to Aisenryo, an orphanage in Saitama. Both have made imaginative use of native materials, bamboo, tile and stone. But if the building was commonplace, the quality of the gathered silence and the fellowship of the dear Friends who met there were deep and beautiful.

Later, at the end of my six weeks in Japan, I went back to spend a few days at the Friends Center with Esther Rhoads and to visit again the Friends Girls' School, which has risen like the phoenix from its ashes and which was celebrating its seventieth anniversary in the newest of the buildings that have been achieved since the war through so much vision, devotion, generosity and courageous hard work.

However far afield from I.C.U. I might wander during the daytime of those two weeks in September, I was glad to return at night to the peace of that country campus, where I looked out of my window at pine trees sharp and black in the moonlight or veiled in white mist and where the last thing I heard before I went to sleep was the singing of crickets.

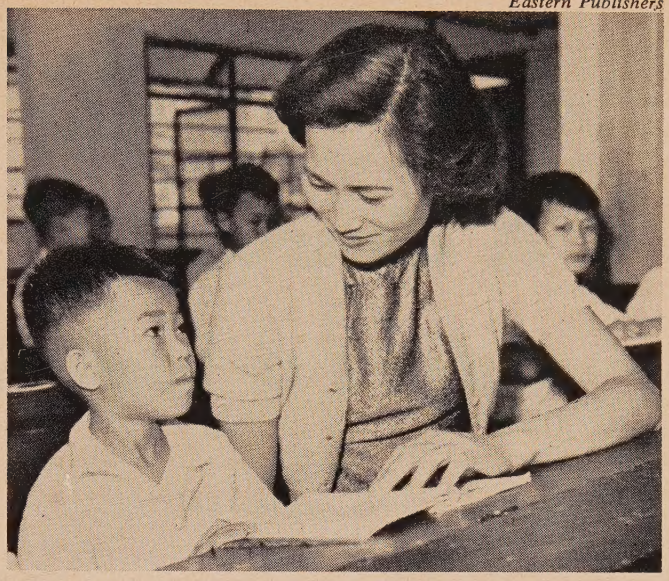


Architect's drawing of I. C. U. church, recently renovated and greatly enlarged with funds raised by Women's Planning Committee of Japan I. C. U. Foundation.

The Homeless of the World Still Wait!

AN EDITORIAL

Eastern Publishers



Homeless waifs in many lands still wait for aid and acceptance.

IN THIS desperate hour of world history, one of the many tragic and terrifying world problems is the continuing existence of twenty million homeless and hungry people, uprooted by war and persecution, and still living in statelessness and destitution.

Readers of *United Church Herald* know, of course, that our E and R and CC church members have been deeply involved in the refugee problem since the end of World War II through the E and R Commission on World Service, the CC Service Committee, Church World Service and the World Council.

Orphaned People

Literally tens of thousands of displaced men, women and children have been fed and clothed by the representatives of these agencies. The aged and sick have been attended with Christian compassion. Broken families have been reunited. And from the close of World War II to the present moment, 113,318 refugees have been admitted to the United States as the result of the generous and persistent efforts of the Protestant churches affiliated with and working through Church World Service.

Aware that the hour was long overdue for a world-wide recognition of the plight of these orphaned people and for a concerted attack on the underlying social, economic and political factors involved, forty-nine member nations of the United Nations General Assembly adopted a resolution establishing World Refugee Year—to begin in 1959.

Thereupon President Eisenhower designated the period from July 1, 1959, to June 30, 1960, as World Refugee Year in the United States. In his proclamation the President called on all U.S. citizens to support generously the programs developed for the assistance of the discouraged and despairing victims of forces beyond their control.

World Refugee Year has now entered its final weeks. What has thus far been accomplished?

Robert McCullom, deputy administrator of the Bureau of Consular and Security Affairs of the U.S. Department of State, reported recently at the U.N. High Commissioner for Refugees session in Geneva that during W.R.Y. the U.S. voluntary agencies (including Church World Service) were making heroic efforts to raise the sum of $121,000,000 forecast in their W.R.Y. budgets. This includes millions raised by the U. S. Jewish community and Catholic Charities. In addition, Mr. McCullom declared, the U.S. Government has allocated $71,000,000 for refugee assistance. However, much of this money represents our Government's contributions to continuing programs and was not specifically earmarked for W.R.Y. aid. Church World Service reports that as of the end of this month approximately 6,000 refugees will have entered the U.S. under its auspices during W.R.Y.! *(See* Herald, *October 1, 1959.)*

Impressive statistics and accomplishments? In view, however, of our nation's general affluence, "there is little in the record of the U.S. Government or the churches to be proud of in respect to World Refugee Year," declares C.W.S. director Dr. R. Norris Wilson. "The U.S. contribution to W.R.Y. is shamefully inadequate," reports the Very Rev. Francis B. Sayre Jr., chairman of the U.S. Committee for Refugees, appointed by President Eisenhower to promote U.S. World Refugee Year cooperation.

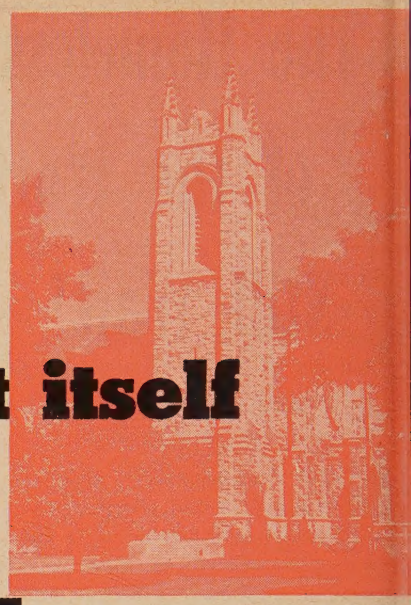
But there have been many substantive achievements. As a result of the W.R.Y. emphasis, the U.N. High Commissioner for Refugees anticipates closure of all formal refugee camps except those maintained by host governments as reception or local holding centers.

Continuing Program

The year has also made possible greater assistance to other refugee areas through private voluntary agency action in rehabilitation, retraining and placement. It has provided sizable funds for private loans or grants, enabling refugees to help themselves, and it has assured transportation funds for the resettlement of some refugees from Asia. *(See* Herald, *March 3, 1960.)*

Perhaps even more important than these specific values is the fact that W.R.Y. has meant a fuller confrontation by the Christian community of the immensity and tragic dynamism of the total refugee problem in India, Pakistan, the Middle East and other areas —a problem that will be with us for years to come. *(See* Herald, *March 17, 1960.)* Although W.R.Y. is drawing to a close, there exists and will remain a humanitarian, an ethical, an essentially spiritual obligation to which all Christians are committed under God. We rejoice, therefore, that the Food and Agriculture Organization will initiate on July 1 a five-year "Freedom from hunger campaign" and that Protestant churches, through C.W.S. and the World Council of Churches, are making plans to cooperate wholeheartedly. avm

A church takes a look at itself



HAROLD W. HERMAN

The author (left) and the Rev. Oliver Powell, First Church's minister, study map of neighborhood to determine the geographical outreach of church.

URBAN AREAS throughout the United States are now facing a wide variety of changes resulting from a population explosion and the tremendous mobility of the average American family. As our cities grow in size, boundaries are changed and there is a tendency for residents of metropolitan areas to push out into adjacent communities. This relentless pressure created by the shifts of population within metropolitan communities is bringing profound changes with it.

As the First Congregational Church of Oak Park, Ill., faced these realities of a suburban community, it was obvious that in order to determine more properly the essential mission of the church it would be highly desirable to conduct a self-study of our church. The aim was to make an inventory of its life in all its phases and, through an appraisal of its strengths and weaknesses, to help the church members gain a fresh insight into the essential mission. Most particularly, in view of changing times and conditions, the aim was to understand better the kind of ministry and program that is indicated if the church is to continue in full strength its notable tradition and to meet the opportunities and challenges of the days at hand. The tradition of the First Church of Oak Park has been a noble one and a source of inspiration to its membership. We have been blessed with pastoral leadership of the highest order, going back to the days of Dr. William E. Barton. In succession we have been favored with the leadership of such outstanding ministers as Dr. Albert W. Palmer, Dr. Albert Buckner Coe, Dr. Fred Hoskins and our present minister, Dr. Oliver Powell.

It was the conviction of many in our church, however, that we could no longer rely on the glory and tradition of yesteryear, as these things in themselves would not assure the continuation of significant contributions by our church to the life of a changing community.

At the annual meeting of our church in January 1958 it was voted that a special committee be appointed to make

First Congregational Church of Oak Park, Ill., was scene of recent self-study to see whether the church is fulfilling its mission in a fast-changing suburban community.

a comprehensive survey of all phases of the church's life and program and to report its findings and any recommendations for change and improvement that it deemed wise and necessary. The committee was appointed and it has endeavored over a two-year period to be faithful to its commission. It concluded its studies and submitted its report to the church membership at a recent church meeting.

Deep Probe

The committee was fortunate to have the guidance and counsel of Yoshio Fukuyama, director of research for the Board of Home Missions of the Congregational Christian churches. He assisted in launching the study, provided us with a manual of procedure and through his counsel aided us in many areas of study.

The method used by the committee was that of "self-study"—a procedure whereby a selected group of church members, rather than a research specialist from the outside, probes deeply into the life of the church to collect, classify and interpret data, and in the light of its appraisal makes recommendations.

The self-study committee was composed of seventeen members carefully selected to represent all types of experience and background. Typical of those participating were the following: a personnel director, a church-school teacher, a methods engineer, four homemakers, a magazine editor, an attorney, a bond broker, a corporation executive, a public utilities staff worker, a surgeon, a public relations executive, a college professor and a Federal agency official.

For the several detailed jobs of research and appraisal, four subcommittees of the "committee of the whole" were appointed. These subcommittees were organized as follows: (1) *Geography and trends of membership outreach.* The function of this committee was to describe and visualize the situation of our church from the viewpoint of its geographical outreach and its membership record over the years. (2) *Church neighborhood.* Through this committee's findings we tried to gain a more thorough knowledge of the community in which our church is situated and in which it must carry on its work. This involved an analysis of its religious composition, its social well-being and an understanding of sociological changes taking place in the community. (3) *Church program and its leadership.* This group reviewed and appraised the program and the activities of the church and the leadership needed to direct it. (4) *Finances, building and equipment.* This was a study of the pattern of church financing and an inventory of the church's facilities.

After a definition of the task of the entire committee, each subcommittee worked separately at its particular assignment and then reported to the "committee of the whole." All recommendations that were finally made to the church membership were incorporated in the final report and represented actions of the entire committee.

An important phase of the self-study was the use of three questionnaires circulated among the membership: the first, a lengthy one, asked for the reactions of members to many phases of church life; the second requested certain statistical information and comments by members as to strengths and weaknesses of our church; the third was an inquiry into the mode of transportation and time-lapse involved in members getting to the church. There was an excellent response to these questionnaires, and the information gained from them was reflected in the final report of the self-study committee.

As the various subcommittees proceeded with their work, much interesting data was developed by each group and the basic conclusions of each subcommittee were incorporated as a part of the final report.

Research Studies

The subcommittee studying our church community found it most helpful to utilize data from several research studies in order to evaluate the changing pattern of the community. In order to determine the present environment in which our church is situated and operates, the subcommittee studied (1) the 1946 Church Preference Survey of the Oak Park-River Forest Ministerial Association; (2) the local data in the 1950 Federal census; (3) the special Federal census of 1956; and (4) the Oak Park-River Forest Council of Churches Religious Preference Surveys of 1952 and 1958.

It was interesting to note that in the comparison between 1946 and 1958 the Religious Preference Survey showed the Roman Catholic group increased from 35.3 per cent in 1946 to 41.5 per cent in 1958. A survey of those professing the Jewish faith showed an increase from 1.5 per cent to 2.9 per cent during the same period. The Protestant groups of Baptist, Congregational, Disciples of Christ, Episcopal, Methodist and Presbyterian churches declined from 41.9 per cent to 35.8 per cent. There was an increase, however, in those preferring the independent Bible church, this group increasing from 4.3 per cent in 1946 to 7.6 per cent in 1958.

Most significant in terms of the future of our church was the fact that the study of new residents moving into the community indicated that there was a very substantial increase in those belonging to the Roman Catholic Church and that the Protestants for the first time were in the minority, although by a very small percentage.

This trend has important implications for a community such as Oak Park with approximately twenty-four churches that are participating members of the Oak Park-River Forest Council of Churches. Those moving out

(Continued on page 35)

Mr. Herman, a deacon of First Congregational Church in Oak Park, Ill., was chairman of its Self-Study Committee. He is editor of the journal *College and University Business* with offices in Chicago. Photos by courtesy of First Church.

Prayer is the soul's venture in honesty before God

JESUS' teaching contains many admonitions that protect the secrecy of the inner life. They refer to alms giving, to our moral attitudes and to prayer. In the true life of prayer there is a center that is hidden from all but the self and God.

There is a radical difference between our public and private life of prayer. In our common worship our spirits are nourished on the stately, solemn and tested words of the prayers that we have inherited from centuries of tradition. The general confession, the general thanksgiving, the words of invocation, "Holy, Holy, Holy" and the words of the Lord's Prayer all link us together in the praying church and give us vehicles for our common supplications and affirmations.

It is all the more remarkable that we know so very little of what happens in the inner prayer life. Not much is told, or can be told, about how we are to pray when we are alone facing the God who sees in secret. The mystics report high experiences of visions, ecstasies and dramatic conversions. For most of us there may be no such moments. But when we turn our attention from the formalities of prayer to the inner life, we may discover that a tide of powerful even though formless prayer runs through the Christian life and can release and renew the self.

When we pray in secret, something quite radical happens. A new logic and order come into control. We bring into the light of our relationship to God the unfulfilled gropings of our spirits, which may lend themselves to no formal vocabulary or liturgical order. They often become articulate only through the broken symbols of our private memories and hopes. They are likely to partake alternately of the humorous and the nearly blasphemous. Recall Luther's and Bunyan's temptations to "curse God." We are here beyond politeness and decorum. We are at the boundary where the self is broken open. I do not mean that private prayer cannot be aided by the formal traditions of prayer. Our prayer life can be greatly enriched by the heritage of symbol and language that the Scripture and tradition give us. But here we are looking at the experience in prayer when the self must go beyond all inherited liturgy to be remade before God.

The spirit of "ruthless honesty" essential to prayer is evident in powerful figure by Lu Duble.

I shall call this prayer in secret "existential," not because this is a popular and generally vaguely used word, but because in its precise sense it refers to the venture of the self beyond abstract forms to a direct and free encounter with God in the depths of the subjective life. This is prayer in which we risk our being. There are no formal methods to be prescribed but some of its aspects can be explored.

Secret, existential prayer is first of all an act of self-possession in the presence of God and in dependence upon his grace. "Self-possession" is a revealing word. It is a confession that we do not ordinarily "possess" ourselves and it suggests that there is a possibility of the self's becoming fully what it wills to be. We have learned much in our day about

the self and about the mechanisms by which we escape from ourselves, hide ourselves and lose our self-possession. Existential prayer is a venture in the ruthless, courageous honesty that dares to ask who we really are.

In the Christian understanding we see our attempt to escape from ourselves as sin. It is a misuse of our freedom, an abandonment of God. Therefore the truth of the divine forgiveness is the very foundation of the cleansing of the inner life. So long as we have to pretend through fear or pride, we cannot know ourselves. The very words of confession and penitence may be our last line of defense against taking the real risk of repentance.

To believe in God's forgiveness is to accept the possibility of a new life. That is why courage is required to receive forgiveness, a truth that Prof. Paul Tillich has helped us to see more clearly.

Creative Center

There is a further aspect of the search for self-possession through prayer. The self we are ultimately to possess through the grace of God is not this self that is at present shouting for attention so much as the self that is as yet only a hope, as yet unformed, but waiting to become the creative center of life. This is the self that fully bears the divine image.

This self cannot be summoned up by an act of will alone. It must be born anew. It is to be believed in. The life of prayer is made possible by the faith in the divine stamp that is placed upon every soul as God in his purpose intends it to be. God is in the search for self-possession and he is the resolver of it. It takes place ultimately on the meeting ground of the secret life of prayer.

Existential prayer is the venture of the spirit in its ultimate resolve and decision. The existentialists have insisted upon the necessity of decision as the condition of our freedom.

Prayer that leads to decision is an action in which people open their lives before God. As an action it brings something new into the world and into the situation with which God works. Nothing is just what it was before when we have made up our minds and made a decision. Therefore the inner movement of secret prayer brings a new fact into our relationship to God. It brings a centering of our purpose with the shattering of old patterns. It may also bring the courage of resolve.

DANIEL D. WILLIAMS

If this act of our praying is real, then the gathering of our energies in decision means something to God as well as to us. It means that he has something new to deal with, to use and to judge. We should not say we are necessarily "better" because of it. No one can guarantee that. Our praying stands under judgment. But we can be sure that praying makes a difference and, if there is to be a renewal of life, the only way to attain it is through the opening of the self to God.

Here in the life of prayer is the standing refutation of all doctrines that say God is unmoved or that he has decided all beforehand. Existential prayer discloses that God himself ventures with us into a future where his decisions take account of our actions. It is not a question that prayer will change God's mind or his intention. That is surely a naïve view of the matter. Rather, it is the discovery in prayer that the soul and God are joined in personal freedom and God has given us the dignity of decision.

Adoration of God

This is why we approach real prayer with a sense of risk. Here we touch the creative springs of our being. We lay life open in its need before God. "He who prays," said John Chrysostom, "has his hand upon the rudder of the world."

This inner prayer has as its counter theme the adoration and wonder that are the soul's ultimate rapture before God. We should be grateful to existentialism for giving realism to our self-knowledge. The Christian surely is not interested in prayer as a retreat from life. "The little shrine of quietness, the little shelter from life's stress" strikes us as something less than the robust life of those who have taken up a cross in order to follow the Master.

But Kierkegaard, the Christian existentialist, does not let us forget that life is not all anxiety and guilt when it is lived within the orbit of God's grace. There is in prayer the wonder of adoration. It may be a wordless, formless but grateful celebration of the love and the beauty of God.

We practical Christians have a tendency to turn everything into a project, to see how we can make something work and how much we can produce. But the greatest rewards of prayer—and Jesus does not hesitate to speak of such rewards—come not only in the sheer productivity of work but in the transformation of the cares and monotonies of life into a rapt vision of God. Such vision is not the province of the ecstatic mystic alone. It can come to anyone in the moments of silent gratefulness and speechless wonder that are a part of the secret life of the soul who seeks God's hand in this wondrous, tragic and struggling world.

Inner Life

We have to seize the moments of existential prayer in a busy life. For most of us there is no use wishing for long hours of quiet and meditation as if then we could really pray. We can practice the discipline of a swift catching of our soul's breath in the midst of the day, and the moment of a silent prayer of penitence or thanksgiving. And on occasion there will be seasons for the soul's deeper exploration.

But the clues to our self-awakening are all about us—in the expression on a child's face, the sudden glory of great music, a burst of cheerful humor or a picture of our brother in Christ sitting with quiet dignity at a lunch counter waiting to learn who will become his neighbor. Such experiences may bring us to the threshold of interior prayer.

All Christian prayer has a point of reference from which we take our bearings and in which we find our test of its validity. It is given in the prayer in the Garden of Gethsemane: "nevertheless not my will, but thine, be done." The inner life of our Lord remains hidden from us but what came out of that secret prayer is known to us. Anything that leads us closer to an understanding of the spirit of that prayer is a true movement. Anything, no matter how satisfying or well-intentioned, that leads us away from the spirit of "thy will be done" is eccentric and suspect. Existential prayer is the soul's venture in honesty before God. There is a grace that reaches the center of our lives and makes such honesty possible. It brings its own reward.

Prof. Williams, a Congregational Christian clergyman, is professor of systematic theology at Union Theological Seminary in New York City. Photo by Peter A. Juley of the terra cotta sculpture "Prayer for the Living" by Lu Duble is by courtesy of the Sculpture Center, New York.

Ambassador to the potential leaders of AFRICA

A 34-YEAR-OLD American with a sensitive, intelligent face stands before an informal class of graduate students who live at the Cité Universitaire in Paris. He is speaking in French on the subject of "race." It is a scholarly presentation touching upon sociology, theology and the popular mythology that gives birth to prejudice.

To some of the students this is a subject of bitter personal concern. They are from the newly emerging nations of Africa, and they will listen to this young Congregational Christian clergyman from Chicago because of the sheer brilliance of what he has to say, his compelling personal charm, plus the accident of his own color. The fact that he is a Negro American has opened doors to the Rev. Dwight Harwell in the university city that another man with equal gifts would possibly find firmly closed.

Behind those doors are the potential leaders of Africa and an introduction to the Christian point of view brought to them by a dedicated Christian who can meet them on the highest intellectual level may well influence the future of their continent, in process of change.

This is only one of the challenges Dwight Harwell accepted when he was sent last October by the Congregational Christian Service Committee—on request of the French Reformed Church—to be co-chaplain to Protestant students at the Cité Universitaire.

The Cité is a community of thirty-three houses—living quarters for five thousand students who have come from almost every country on earth to study at the schools and universities of Paris. One-third of the residents of each house come from the country that gives the house its name. Another one-third are French students and the final third are an international potpourri. The buildings stand in a park in the southern section of Paris, grouped around International House, a recent gift of the late John D. Rockefeller Jr. This student community center is a marketplace of cultural exchange, a flourishing experiment in human relations. It is also a dramatic setting for Christian witness.

When Dwight Harwell first went to live at the Cité Universitaire he was doing research on Simone Weil, the unbaptized Christian mystic who identified herself with all the tragic "outsiders" of the world. For his doctoral thesis—*Attentive Fruition: Simone Weil's Vocation of Attendance*—he was awarded a Doctor of Theology degree with highest honors by the University of Strasbourg in 1959.

Behind him was ordination in the Congregational Christian ministry in 1954, following graduation from the University of California with a B.A. degree in psychology, graduate study in philosophy and sociology, an M.A. degree in Christian ethics and philosophical theory and a B.D. degree from Pacific School of Religion. "First in his class" and "highest point average" appear and reappear on his academic record. Yet, brilliant, personable and thoroughly Christian as he is, Dwight Harwell had been refused admission for doctoral studies in theology by a South-

JULIA R. PIGGIN

Miss Piggin is a member of the staff of Church World Service. Photo on page 13 by courtesy of French Government Tourist Office, New York City.

ern divinity school because of his race.

In 1955, after a year as faculty instructor in philosophy and ethics at Scarritt College for Christian Workers, Dwight Harwell was selected as one of two Americans to become Charter Fellows in Union Theological Seminary's Program of Advanced Religious Studies.

Scholarship Award

The National Council on Religion in Higher Education also awarded him a Kent Fellowship, which permitted him to complete his doctoral studies at any accredited university in the United States or abroad. Dwight Harwell chose one whose standards of scholarship were traditionally uncompromising: the University of Strasbourg in France.

It was inevitable that he would meet and impress deeply the leaders of French Protestantism, and that he would become a friend of the Rev. Jean-Paul Meyer, chaplain of Protestant students at the Cité Universitaire. Living at the Cité and enjoying countless conversations with Pastor Meyer, Mr. Harwell learned the problems of the Cité chaplaincy.

For one thing, there is a quirk of French law that will not permit a chapel to be built anywhere within the Cité grounds. Services thus had to be held in a barn in the nearby slums—and only the hardy and wholeheartedly dedicated attended regularly.

At the Cité Universitaire he encountered the bitterness of students from the embattled French colonies, French-speaking but hating France, who even mistrusted Pastor Meyer's overtures to them in the name of Christ. And there were English-speaking students, particularly the Americans, plunged into the unfamiliar culture of Europe and thousands of miles from home, who needed the counsel and understanding of someone who knew both their present environment and their own backgrounds.

All this was in the back of Mr. Harwell's mind when, early in July 1959, he packed his new doctoral hood and sailed for the United States to visit his family. In October he touched Europe again on his way to Tunisia and Morocco. The World Student Christian Federation had chosen him as one of thirteen scholars, representing twelve nations, to study Islam and the present resurgent development of Islamic society in North Africa.

Meanwhile, Jean-Paul Meyer had made a request that had finally been granted. The French Student Christian Committee had asked the Congregational Christian Service Committee in the United States to send Dwight Harwell back to Paris as co-chaplain to Protestant students at the Cité.

In the past eight months the ministry within the Cité has been amplified and extended. Through a bit of inspired maneuvering, Mr. Harwell obtained permission to hold services in the residence houses—in a different house each quarter—rather than in the abandoned barn. Finding a revered statue of Buddha inside Cambodian House, he persuaded the French authorities that if this did not violate the law Protestant devotions should also be acceptable.

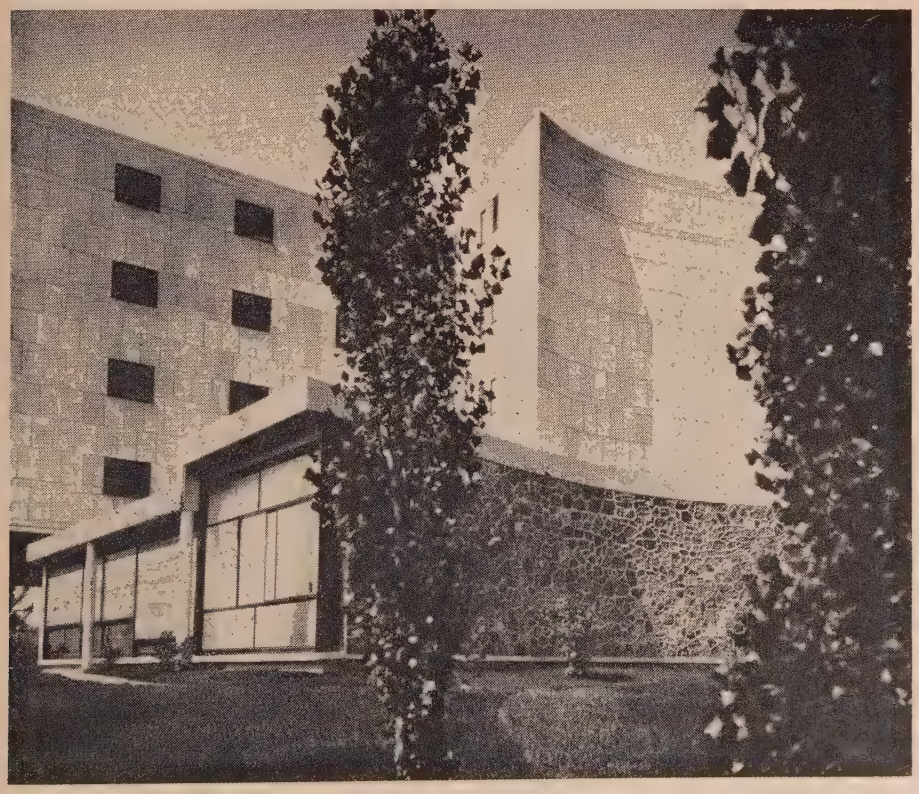
Bright Future

Attendance on Sunday has increased now that services are more accessible and there has been a resulting upsurge of interest in Christianity and its particular Protestant interpretation. The future looks even brighter. Plans are now in progress to build a Protestant chapel just outside the Cité property.

Also near the Cité is Paris's new University Hospital. Dwight Harwell spends hours each week visiting hospitalized students, taking advantage of this enforced period of convalescence and rest to discuss aspects of Christian faith.

He conducts informal classes in the Bible, and his course on "race" has proved one of the most stimulating and significant extracurricular seminars of the academic year. It has helped to solidify his deepening rapport with the African students who, until he came, had placed themselves beyond the church's reach. For his fellow Americans, too, his friendship and counsel are building a bridge between the two cultures, which he so well understands.

A theologian and friend has called Dwight Harwell "one of the most sensitive spirits that I have ever known. His thinking goes far beyond the theoretical. It is the search of a genuine human being who hates sham and yet is open with childlike simplicity to living truth. I confidently expect that he will become one of the real and influential religious leaders of our time." In sending a man like Dwight Harwell to France, our churches are extending a strong hand of fellowship to a sister church and to these potential leaders in a time and at a place of desperate significance.



One of the pavilions at Cité Universitaire where the Rev. Dwight Harwell (left) ministers to the students of many lands studying at the universities in Paris.

La Foret conference for lay members in August

MARY P. HARRINGTON

A WEEK of Christian inspiration, fellowship and fun in the giant Ponderosa pines of Colorado's "black forest" awaits laymen and women, CC and E and R, at this year's Summer Conference on Churchmanship at La Foret, Colorado.

Eagerly anticipated by men and women who have participated previously, equally enjoyable for new people, the conference will be held August 14 to 20. Worship within full view of Pike's Peak, Bible study under the guidance of Prof. Allen G. Wehrli of Eden Theological Seminary, workshops in various areas of churchmanship, special interest groups, informal informational and inspirational evening programs, fellowship and recreation will fill the days.

Joint Enterprise

The conference has been a joint enterprise of the four lay organizations of the United Church of Christ for the past three years and is the tenth such annual event for Congregational Christian men and women. Leaders and participants from the National Fellowship of Congregational Christian Women, the Women's Guild of the Evangelical and Reformed Church, the E and R Churchmen's Brotherhood and the CC Laymen's Fellowship have endeavored with the help of denominational missions personnel to increase the depth of the "La Foret experience" each year.

Dr. Florence A. Partridge, executive secretary of the Women's Guild, adds that La Foret "has the distinction of being the first such conference to be planned for men and women. Better understanding of churchmanship is needed by both men and women," she states, "and this conference offers a well-rounded program to increase this understanding. Here one learns, worships and relaxes at the same time."

Men and women active in their local churches who desire an enlarged view of the world mission of the church as well as persons who wish to deepen their spiritual lives and train for more effective churchmanship are encouraged to attend. Last year 137 campers and leaders traveled to La Foret from twenty states. Although the program is adult-centered, families are accommodated.

Lucille D. Frost, director of the La Foret Conference and associate secretary of the National Fellowship of Congregational Christian Women, has a knack for making conferences truly fun. This year she will teach the interest group on recreational leadership.

Each La Foret day starts with Bible study. It will center this year on *The Psalms*. Dr. Wehrli, professor of Old Testament literature at Eden Seminary, asks all campers to bring their Bibles.

Morning workshops include "Stewardship" led by Mrs. L. T. Schoen of Wells, Minn., national stewardship chairman of the Women's Fellowship; "Small groups in the church" led by the Rev. Charles V. Lee, who travels by airplane for his work in the Great Plains Evangelism Ministry in cooperation with the CC Board of Home Missions; "Money and marriage," led by David Peters, Fort Wayne, Ind., attorney who has given active leadership in a preparation-for-marriage course sponsored by the Associated Churches of Fort Wayne; and "Worship in the family," led by the Rev. Dr. Harold A. Pflug, professor of religious education at Eden Theological Seminary.

Interest groups in the afternoon range from "Down-to-earth geology" with Paul Tucker, Tulsa, Okla., to "Churchmen's Fellowship," with Dr. H. L. Marsh, lay leader of Princeton, Ill., doctor of veterinary medicine *(see page 23)*. Mrs. Schoen will lead a group on the Women's Fellowship; Gilbert Horn, Des Plaines, Ill., will conduct the group in photography. Paul Harvey, Salem, Ore., newspaperman, will give guidance in preparing publicity materials.

Modern Facilities

Informal evening programs will be led by the Rev. B. Kenneth Anthony, executive secretary, Congregational Christian Service Committee. The week-long conference closes with breakfast following a communion service. Dr. Marsh and Mrs. Paul Harvey, president of the Oregon Congregational Christian Women's Fellowship, will be the deans.

La Foret Camp, equipped with fireplaces, hot and cold running water, and modern sanitation in the thirteen rustic cabins, is the property of the Colorado Congregational Christian Conference. Its excellent dining room replaces an earlier one destroyed by fire. Gem of the camp is the Ponderosa Lodge.

Camp opens with 6 P.M. supper Sunday, August 14, and closes with breakfast Saturday, August 20. Cost for meals, lodging in rustic cabins and total program is $35.00 for adults; $17.50 for children through age 12. Those men and women who expect to attend are requested to send reservations with a $10 deposit to Miss Frost, Suite 1314, 19 S. La Salle St., Chicago 3, Ill.

Mrs. Harrington is special correspondent on lay activities for *United Church Herald*. Photo by courtesy of Dr. Stanley U. North.

Program of La Foret Conference will help laymen and women increase their knowledge of the church's mission and provide opportunities for spiritual enrichment.

The Test of Our Maturity

THIS is being written three days after the end of the Summit Conference that never began. The world is shaken and shocked by the high tragedy in Paris. A Christian may feel that he can do little more than bow his head and confess, on behalf of all the nations and all the leaders: "We have erred and strayed like lost sheep. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done, and there is no health in us."

But, if such a prayer is appropriate, it is not enough. And this points to a first and indispensable response Christians ought to make to what happened in Paris.

"Fiery Trials"

As we believe in God and as we love our fellow men, we must not now give way to despair and inaction. We are being tested! This, on a grand scale, is one of those "fiery trials" about which we sing in the hymn. Do we now have the grace, the fortitude and the loyalty to go on working for peace, to go on searching for possible ways to end the awful and dangerous tensions, to persevere, despite wounded spirits, in the long drawn-out struggle for peace, justice and freedom?

The Christian is, first of all, one who accepts responsibility. He takes upon himself the burden of the world, is ready to suffer for its sin, does not try to escape "the mess" by scornful dismissal or by despairing inertia. Whatever others may do, the Christian will, to put it with stark simplicity, get hold of himself. He will examine the wreckage to see what it can tell him of mistakes made and of ways to rebuild and renew. He will, in loyalty to his God and his Christ, go on working and praying. But, no! His true response will be to work and pray as he has not before worked and prayed, seeing that failure at "the Summit" is partly due to his own sins of commission and omission.

Let us say, in the second place, that Paris and the events leading up to it reveal a need for the most honest kind of national self-examination. This is no time for the blinding pride that so tempts all men and nations. Yielding to the urge to justify ourselves and condemn others

could bring about even greater tragedy. We must go farther and say that we cannot now afford the partisan political loyalty that hides the truth in order to protect a party or party leaders. The possibility that a national administration of another party might have made as great, or greater, mistakes does not change the fact that our present leaders have made serious mistakes.

In the failure to call off the espionage flights over the Soviet Union at a time when we, at least, were trying to test new approaches to the East-West struggle; in the bland and patently false report by our government of the mission of the lost plane; in the affront offered to the Soviet Union by open admission that it was part of our high policy to invade the air space beyond that country's borders—an affront no government could tolerate; in the directive to put all our combat forces in a state of readiness, given by the Secretary of Defense on the very night before the conference was to open, and when, with the three chief leaders of the Soviet Union in Paris, there was no possibility of a "surprise attack"; in the announcement that the United States is about to begin a series of underground tests of atomic explosives at the very time when this whole subject is under discussion in Geneva—in all these actions the United States erred.

Whether through inattention or through bad judgment or, even in some quarters, a deliberate desire to undermine the Summit Conference, our country erred. So far from either patriotism or loyalty to our leaders requiring that we deny this, the good of the country and the peace of the world demand that we admit it. But admit it, let us quickly add, without self-righteousness on the part of individual persons or of any political party!

It is not, in the third place, a requirement of the Christian faith that we condemn ourselves and exonerate our opponents. The conference was not "torpedoed" by the actions of the United States Government. And no one is in a position to say that it would have contributed substantially to the lessening of tensions if the United States had omitted all the actions of which the Soviet Premier complained.

Deadly Struggle

The basic analysis of the great struggle of our time must be the same now as it was before: it is a deadly serious struggle between powers of approximately equal capacity for predominant influence in creating a new world order, and neither side will at the present time knowingly make concessions that would weaken it. Both sides want and need peace but both sides want to win the struggle. If the desire to avoid self-righteous judgment has prevented some Christians from taking the full measure of Communist intentions and tactics, Paris should open their eyes. The West is confronted by governments that want the humiliation and the utter defeat of all who oppose them and, short of a war that would spell their own ruin, no means are ruled out.

In a complex and dangerous world situation Christians of all nations should strive for balanced judgment, for "firmness in the right as God gives us to see the right," for victory over self-righteous anger and pride, for patience in exploring every opportunity to diminish the tensions. The poised readiness of weapons on both sides that can destroy us all compels us to walk the narrow road of calmness and restraint, refusing to be turned aside by insult, rudeness or temporary failure. God grant that we Americans may not fail this fiery test of our maturity!

HERMAN F. REISSIG

Dr. Reissig is secretary for international relations of the Council for Christian Social Action of the United Church of Christ. Photo of Premier Khrushchev leaving Summit Conference by courtesy of Wide World Photos, New York.

INANDA Seminary prepares African young women for new responsibilities

LAVINIA SCOTT

Inanda is dedicated to helping young women to be intellectually competent and spiritually mature.

Lavinia Scott, principal of Inanda Seminary, receives offering plates from young ushers.

AFRICAN Women Protest"—"Women March Again"—"50 Police Charge Rioting Women." Such headlines have been the order of the day in newspapers around the globe.

Another quite different headline appeared in the *Natal Mercury* recently: "Education Is Natives' Biggest Demand." What Dr. Ray E. Phillips wrote thirty years ago is even more true today —"The Bantu are coming." And more and more the Bantu women are coming to maturity and independence—to the astonishment of the white population and of their own menfolk.

Indignant Women

Whether rightly or wrongly, whether organized or not, the African women of South Africa have made it known in no uncertain terms that they do not like the regulations by which their husbands and sons are prevented from going to the towns to look for work. They are opposed to the increase in the poll tax and they disapprove of the various other laws and restrictions that affect their people. What apparently started some time ago as a violent outburst by illicit liquor brewers in the slums of Durban against police raids has developed into a general expression of indignation by women in both urban and rural areas.

The fact is that the women are being heard from as never before. The question is, will their influence be for good or for ill? Will they learn to use their power constructively to promote understanding instead of hatred, to help build a better society in which to live?

Early arrivals for Inanda chapel service wait for the doors to be opened.

Inanda Seminary is part of the answer. For ninety years this American Board school has been training African girls to be better Christians, better homemakers and better leaders in their churches and communities. Nineteen Zulu girls, the first pupils, entered on March 1, 1869. They came from Christian homes but later many girls ran away from non-Christian homes, defying the authority of their fathers and brothers, to come to Inanda. Now the enrollment is more than 300 and the demand for admission is so great that more than 365 applications had to be refused this year (nearly three for every new girl admitted).

The problems of the youth today are not fear of the unknown, as in 1869, or parental opposition as in the Eighties. Rather they are the frustrations felt by nearly all African people in the Union, the uncertainties of life and of their jobs in view of the many government restrictions and regulations, the widespread discontent and even of lawlessness. Ignorance, poverty and malnutrition continue to afflict large numbers. Just as Inanda in the past tried to meet the needs of the times, so today it is trying to help its students, and others too, to understand and solve their problems.

First of all, of course, as a school Inanda must give a good solid education along the lines of the prescribed school syllabus. English is still the language of instruction at the high-school level, although the announced Government policy is to replace this with the vernacular (in our case, Zulu) as soon as possible. We emphasize English because it is essential if the students are to keep in touch with world thought or even to be able to continue their education to higher levels.

In addition to the fundamental school subjects, there are many opportunities for advanced training and for meaningful experiences that are not likely to occur in Government schools. Each year approximately fifty students are prepared for church membership by being given the essentials of Christian faith and encouraged to think about what is required of them as Christians.

Balanced Life

Nearly one hundred girls each year receive training and experience in church-school teaching. Many children and their families are benefiting from the teaching and encouragement given by the "evangelist-teachers" who go out in teams Sunday after Sunday to take the good news of Jesus Christ to the people. Countless church schools have been established by women who learned while at Inanda the importance, the techniques and also the joy of church-school work. The school's Student Christian Association, church choir, daily chapel services and classroom prayers further minister to the spiritual needs of the girls and give them a chance to take active part in worship. "Campus care," sports, the Girl Guide movement, concerts, movies and plays help to provide a balanced and happy school life.

Today interracial contacts are becoming increasingly difficult except on the master-servant level, and we have therefore made a special effort to give our students at least a few chances to meet young people of other races on a basis of genuine friendship. For some years we have had an annual get-together with students of the Indian Girls' High School in Durban—with sports, debate, refreshments, singing and visiting that

(Continued on page 30)

Miss Scott, an American Board missionary, has been principal of Inanda Seminary for Girls since 1936. Inanda is the only private school for African youth remaining under mission supervision in the Union of South Africa. Photos by courtesy of the American Board and Eastern Publishers.

The CRISIS OF FAITH and HISTORY

. . . in issues confronting the United Church

CARL E. SCHNEIDER

TO WHAT extent is the United Church of Christ an authentic culmination of the Christian tradition?

It is the purpose of this article in considering this question to view the new denomination against the background of the church's constant struggle through the centuries to maintain the spiritual direction with which it began.

Recurring Crises

The pendulum swing from faith to history and from history to faith in the "unfoldment" of the church has manifested itself in various ways as Christian communities sought to fulfill their God-given mission. Within these recurring crises of faith and history we hope better to comprehend some of the issues that confront the church at this time and may continue to shape the course that it is to pursue. It may become a thrilling story, in ecumenical perspective, to observe how the Christian faith in one of its aspects came to fruition in the United Church of Christ.

We begin with the axiomatic statement of faith that at the beginning was God, who through the revelation of his Spirit established his Kingdom in the world. At the very heart of the Christian movement stands the incarnate Christ as the revelation of God's love for the redemption of man. Christians of all denominations trace their ancestry to this central "great tradition" of the New Testament church—a church that set forth on its mission to convey the gospel of the Kingdom through the ages without stipulated commitments to particular doctrines or to a formal ecclesiastical order. "Eager to maintain the unity of the Spirit in the bond of peace" (*Ephesians* 4:3), this church transcends all differences in the manifold forms of its expressions. In the image of its unity in Christ we behold the glory of the "one holy, universal Christian church."

On the other hand, we also note how changing situations often fashioned the functioning of the church and determined the course of its historical development. From this perspective the history of the church tells the story of how the eternal truths of the gospel were constantly reinterpreted and modified through forms and in words relevant to man's varying needs.

When the eyewitness experience of the redemptive love of God in Christ was transformed into expressions about this experience, the outreach of Christian communities, indeed the very concept of the church, was widened to include variable forms of doctrine, organization, worship, life and work.

In the course of this development the church as a community of the faithful assumed characteristics of an institution. External authority was substituted for inner freedom, and confessional and ecclesiastical interests crystallized into denominational forms.

Sobering Story

In the wake of this development the concerns of faith were all too frequently subordinated to the contingencies of history. The record of the church and its denominational divisions becomes a sobering story as the forms of history obscured if not obliterated the central claim of the Kingdom.

Every denomination stands at the end of both a spiritual and a historical development. In the kind of society in which we live the two cannot be arbitrarily divorced from each other. This becomes obvious when denominational loyalties modify, if not subtly supersede, the central obedience and responsibility to the Lord of the church. Has not history triumphed over faith when the church succumbs to the formal requisites of doctrine and order—which lead to disunities among competing denominational systems? Here, under the judg-

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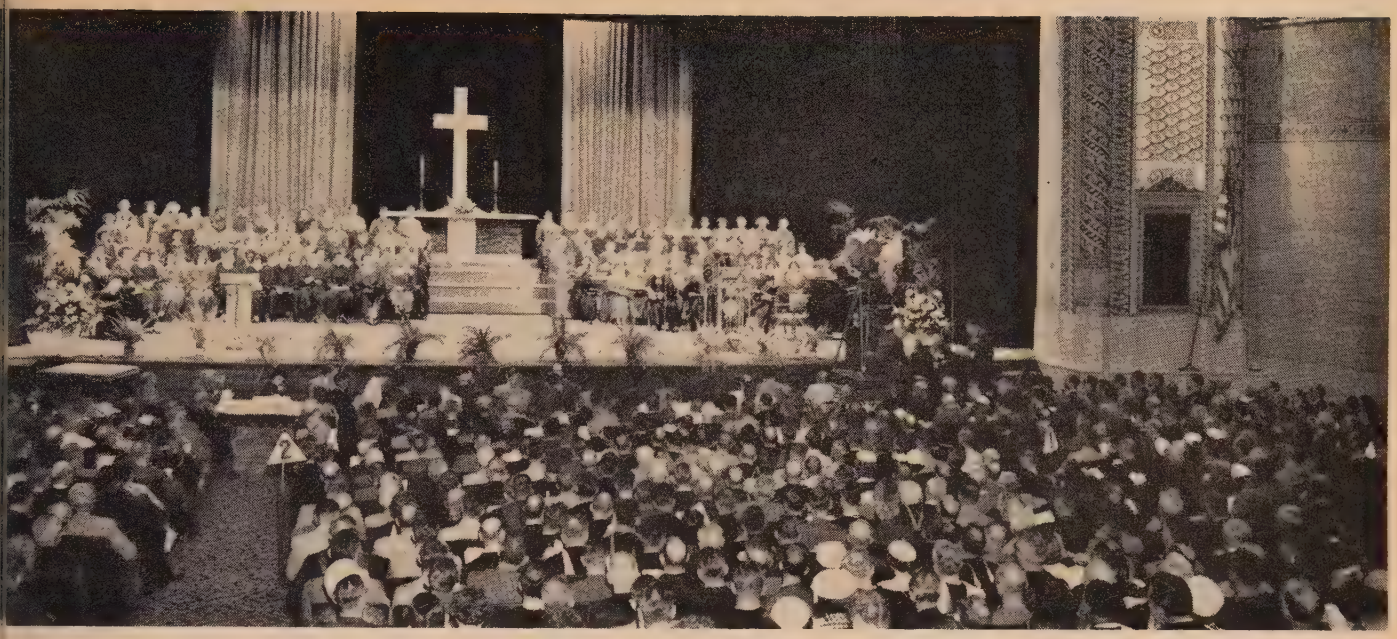
Dr. Schneider is professor emeritus of church history at Eden Theological Seminary, Webster Groves, Mo. Photo by Hastings-Willinger and Associates, Cleveland.



The union of the General Council of Congregational Christian churches with the Evangelical and Reformed Church at Cleveland, Ohio, in June 1957 signified a "commitment to freedom from the authoritarianism of creed and institution."

f Christ

ment of the Kingdom, lies the shame of the church.

We sing of "The church's one foundation" but disregard the rival chapels built thereon. Our faith envisages the church of God moving "like a mighty army"—a vision, however, that becomes blurred by the myriad of denominationalized battalions, under separate banners and slogans, engaged in rearguard actions or in skirmishing on widely separated fronts in defense of self-appointed objectives: a particular doctrine, perhaps, or a particular type of polity, a particular method of worship or way of life.

Parochial Devotion

Thus the sense of common heritage becomes perverted by parochial devotion to the leadership of men such as Zwingli, Luther, Calvin, Knox, Wesley and other "fathers" of the church. The solidarity of Christian fellowship is disrupted as diverging lines of march lead some to Rome and others to Wittenberg, Geneva, Canterbury, Epworth and other destinations of historical renown. Even the simple, central loyalty to "Christ the Son of the living God" becomes obscured by the variety of views reflected in the Apostles', Nicene, Chalcedon, Athanasian creeds of the ancient church; in the Augsburg, Dortian or Westminster confessions; the Thirty Nine Articles or in Luther's, the Westminster and the Heidelberg catechisms.

How does the United Church of Christ fit into the picture of this struggle where the contentions of doctrine and order are pitted against the affirmations of faith?

There is, of course, another side to this picture. It belongs to the glory of the church that the ecumenical witness of its unity has constantly challenged Christian denominations to re-examine their particular traditions in the light of their Kingdom mission. The concern of the ecumenical spirit moves toward a common fellowship among those of all ages who have experienced God's love and grace. The history of the church from the beginning is replete with protests against provincial interpretations of the Word that jeopardize the universal claims of the Kingdom. Again and again, when the pressures of history threatened to crush the testimony of the Spirit, prophetic voices arose to reaffirm the centrality and the unity of the faith once delivered to the saints.

In the diligent and patient quest for the unity of faith lies the heart of the ecumenical movement as it challenges the denominations of our day to justify the perpetuation of their cherished traditions—however hallowed they may have become. From this perspective the Romanization, Lutheranization, Anglicanization, Presbyterianization, Congregationalization of the church appear as types of historization against which the ecumenical spirit protests.

Unitive Spirit

A concerted protest against the ecclesiastical authoritarianism of the papal system occurred in the Reformation movement of the sixteenth century. However, the early unitive spirit of this movement to recover the central heritage of the New Testament was shattered by the emergence of the three major "Great Churches" of Protestantism: Lutheranism and Calvinism on the Continent and Anglicanism in England.

As these denominations retreated behind the walls of their particular doctrinal and ecclesiastical traditions, a structure of division arose that with many ramifications has continued to disturb the unity of the church of which Christ is the head. In the course of bitter struggles within and between these contending groups, a new protest in the form of an ecumenical breakthrough sought to recapture the unity of the faith. In the case of the Congregationalists the breakthrough of which we are

(Continued on page 33)

Pilgrim Circuit Rider Tells Her Story*

A Gallant Woman

MANY professional workers in church organizations seem to be as deeply immersed as anyone else in the values of contemporary culture. They are habitués of the safe places in society, addicted to comfort, prisoners of their special type of conformity, anxious about status, calculating in their plans for gaining recognition and advancement. Now and then, however, the church is redeemed by representatives who exhibit the ancient virtues of gallantry, gumption and self-abandonment. Leila Anderson is one of this company.

I first knew her when I was a member of the board of trustees of a missionary junior college in the Ozarks of Missouri where she was an instructor and assistant to the president.

We gained a clue to the courage and intensity of her spirit when she decided to attend the Chicago Theological Seminary and enrolled as a candidate for the baccalaureate in divinity. "Lady preachers" do not have an easy time even in those denominations that officially give equal recognition to women.

None of us who knew her twenty years ago could have imagined that this slight woman would spend many days and nights driving alone across the plains and over the mountains of Montana, making her combined home and office in a station wagon; that she would battle North Dakota blizzards and on one occasion when her car stalled in a snowdrift would come within a few minutes of freezing to death; that she would be equally at home in a university lecture room, the pulpit of a prosperous suburban church and the cabin of a Negro sharecropper in the South; that with the directness and candor of her replies during an interview with Arlene Francis she would make a deep impression on a vast television audience; or that she would draw upon her slender savings for a trip around the world. (It is significant of her passion for authenticity that she wished to see at first hand the work of the world-wide church that she was describing to humble people in the rural areas of the Great Plains and the Deep South.)

Miss Anderson does not fit neatly into the patterns of organization and work maintained by most mission boards. Like other persons of uncommon gifts—like Albert Schweitzer and Frank Laubach—she would be regarded by most missionary administrators as a "problem." Nobody will ever "administer" Leila Anderson. With great good humor and all the outward signs of compliance she consults with the executive to whom she is responsible concerning her routes of travel and her methods of work—and then goes where she thinks she is needed and does what she believes is called for by the immediate situation. The caution and common sense of the administrators have never been equal to the resoluteness of this quietly determined woman.

Leila Anderson's story is a story of adventure. The external events of her life have a quality of high romance. But the real excitement is to be found in the way these events are apprehended, absorbed into consciousness, reflected upon and tagged with meaning. For her, life not only *is*, it *means*, and *means* intensely.

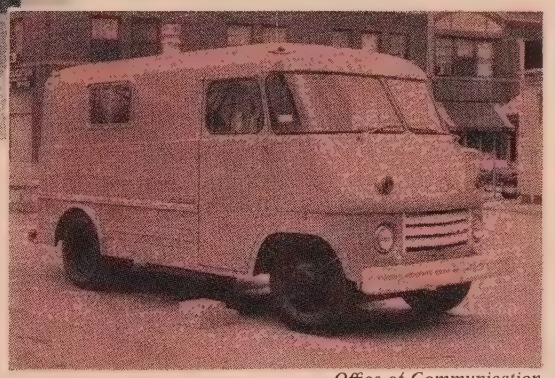
Without being an official leader of the ecumenical church, Leila Anderson provides an example of the nonparochial mind and spirit that must furnish the ground plan of that church's existence. She also presents an example of the kind of personal concern and self-investment in specific situations that must anchor the life of the ecumenical church if it is ever to be brought down out of the empyrean of technical jargon and endless discussions of the formalities of church "order." The ability to respond with directness and simplicity to the needs of perplexed and beset human beings will always be a more authentic mark of the church of Him who came "in the form of a servant" than the robed and panoplied councils of church officialdom.

Miss Anderson's book is much more than the story of an eventful life. It is filled with wise reflection on many subjects: the task of the rural church, the work of the Christian teacher, the plights of Indian Americans, the program of foreign missions. Whatever the subject, the reflections upon it are given form and color by a perceptive and original mind.

TRUMAN B. DOUGLASS

Dr. Douglass is executive vice president of the CC Board of Home Missions.

Miss Anderson receives the keys to her "house car" from the Rev. Erwin A. Britton.



New van has been outfitted with both office and domestic facilities.

Office of Communication

THE Pilgrim Circuit Rider, a 61-year-old Congregational Christian missionary, has a new home. She is the Rev. Leila W. Anderson, who has been touring the United States on behalf of the Congregational Christian churches for the past thirteen years helping church-school and youth leaders improve their Christian education programs.

Her new home is a "house car," a delivery van converted into a mobile home and equipped with everything from a child's broom to an audio-visual center.

The Rev. Erwin A. Britton, minister of the First Congregational Church of Wayne, Mich., presided at dedication ceremonies in which the keys were formally turned over to Miss Anderson on behalf of the CC Board of Home Missions, which financed the van.

The inside of the house car is a constant source of amazement for, in addition to the customary convertible bed, sink, gas stove and refrigerator, electric lights, heater and normal storage areas, there are also a desk, three filing cabinets, a record player, tape recorder, movie projector, slide projector, two screens and office equipment.

There is also space for the missionary's constant and only companion—a talented parakeet named Peter Piper, whose favorite phrase is: "I'm Peter Piper. My address is Pilgrim Press, Chicago."

The story of Miss Anderson's travels is interestingly told in a new book just published by Harper and Brothers titled *Pilgrim Circuit Rider*. An autobiography, it tells what is happening to people across the country and the challenge it represents to the church.

Miss Anderson's work as a missionary began thirteen years ago when she was director of Christian education for the Congregational Conference of South Dakota. They say that she wrote the Division of Christian Education of the Board of Home Missions so frequently for help in obtaining educational materials that they asked her to join the national staff as consultant to local churches. After serving in that capacity for seven years, Miss Anderson purchased her first station wagon, nicknamed "The Pilgrim Circuit Rider," with donations from Congregationalists across the land. It was specially outfitted for her and in a pinch she could sleep in it, although it contained few other facilities. During the past eight years, Miss Anderson has visited an average of one church a day in forty-six states to work with church leaders on all types of problems.

Now having worn out two station wagons, Miss Anderson embarks on the third phase of her career in the new step-van equipped for anything that may arise, from teaching a group of illiterates to camping beside a wigwam on an Indian reservation.

Her work as a traveling missionary is done in response to invitations from various Congregational Christian conferences around the country. This spring she held a series of meetings with Congregational churchmen in rural Alabama, North Carolina and Virginia. She will spend her next five winters in this fashion, while working summers with the Indians (chiefly the Sioux and the affiliated tribes) in North and South Dakota.

Miss Anderson's essential humility and dedication are evident when she says: "The responsibility for financing my work is carried by the Division of Christian Education, which in turn is part of the larger Christian World Mission of the denomination. Because the mission program is underwritten by hundreds of thousands of people I am always conscious of the fact that my work is really our work."

The unique audio-visual center in her new house car will be a tremendous aid to her in this work, she says. It can be run either by electricity supplied by the car engine or plugged into an outside source. When she is in areas that are not electrified, she will be able to take a portable screen into a building, plug the equipment into her house car electrical system and show slides and filmstrips.

But wherever she is Miss Anderson will be sharing with people her deep-felt conviction about the mission of the church contained in the final paragraphs of her autobiography. "This closing in of space has made us realize that the mission of the church can no longer be divided into home and foreign fields but that the fellowship of the church is one common brotherhood *with a mission*. As we move into the future the task of Christian education is to remove groundless temporary fears by centering man's life on eternal values; to help individuals overcome hatreds by strengthening their power to love; to erase the concept of foreigner by substituting the reality of brother; and to anchor life in God."

Pilgrim Circuit Rider

by LEILA W. ANDERSON and HARRIET HARMON DEXTER

Harper & Bros., $4.00

BOOKS

THE WORLD'S LAST NIGHT

By C. S. Lewis *(Harcourt, Brace and Co., $3.00)*

OTHERS have fixed their sights on the objects on which C. S. Lewis focuses in these essays but few, if any, have scored such decisive hits. The tendency in our time to demand the same kind of certainty in the realm of faith as may be expected in science—our deadness to life's mysteries—the dangers of mediocrity in the name of democracy—the stench of hypocrisy—the demonic powers loosed even within the church by modern-day Pharisees—none are new complaints. But seldom are they put by one so skilled in the language of ridicule and possessed of such devastating wit.

Thus through Lewis' attack comes positive affirmation of the incredible expectations that God has for mankind. As Screwtape puts it: "He did not create the humans—He did not become one of them and die among them by torture—in order to produce candidates for Limbo, 'failed' humans. He wanted to make saints. . . ."

To me this volume is rightly bound together by "The World's Last Night." In this last essay is the encompassing word that perchance may come through to us now that we have the equipment of extinction. For though the full burden of our new playthings does not yet weigh upon us, portrayals of the "End" are no longer dismissed as a vague fiction. So perhaps the time is ripe to grant a fresh introduction to that ancient image of the "End" when Christ will come again "to judge both the quick and the dead."

Mr. Lewis says: "The doctrine of the Second Coming teaches us that we do not and cannot know when the world drama will end. The curtain may ring down at any moment. . . ." There is here no morbid attendance to death nor an attempt to create fear. Rather, there is rejection of man's self-glorifying claim that time and destiny are in his own hands and an affirmation that God alone will bring things to completion and render the final verdict.

Such an imagination of the "End" issues in neither paralysis nor despair but instead in readiness in every moment for the coming Judge—our readiness with an offering of life we hope may be acceptable in His sight.

In the face of this coming verdict we must allow the pointed questions. Have we squandered time and talent in meaningless enterprises that produce no good work? Have we allowed precious democracy, the hope of freedom, independence, creativity to yield only sameness and false equality of the mediocre? Have we so elevated man's reason that we have denied room to creation's mysteries and the soul's own longing for that truth that redeems the time? "What if this present were the world's last night?" Now that is a potent question!

Charles A. Baldwin
Chaplain (CC), Brown University.

THE PURPOSE AND WORK OF THE MINISTRY

By Gabriel J. Fackre *(Christian Education Press, $2.50)*

AS THE title suggests, Mr. Fackre's book is of a definitive nature with its point of focus the mission pastor. It is a book that delves into the all-too-elusive field of "self-understanding" and is concerned primarily with the mission pastor's experiences—the problems, joys and frustrations he must face. *(This review appears in the* Herald *in connection with the E and R observance of "Church and Ministry Sunday," June 19. Ed.)*

The scope is not exclusive, however, but inclusive, for the whole tenor of his presentation touches the purpose of the ministry in its fullness. As the author states: ". . . the writer has become increasingly aware of the need for developing some ruling ideas that give coherence to the assortment of duties that make up this exciting ministry, and give theological meaning to what it is and where it is being done."

Mr. Fackre structures the content of his book into interesting and inviting chapter titles. "The river," "The boat and its oarsman," "The strokes," "The rapids" and "The riverbank" compose the chapters of this 141-page book.

The symbolism of the church as the "vessel, not of, but in the temporal water," being propelled and guided by the strokes of both people and pastor through the trials and tribulations of the downstream rush and rapids is a most dramatic way to picture the mission of the Christian ministry. If there were any break with this basic theme, one would have to say that the analogy is overplayed; but since the author consistently uses this frame of reference, the analogy carries his intent quite well.

In his first chapter Mr. Fackre takes issue with those who would espouse withdrawal from the onrushing river of life as a way of seeking to do the will and word of God. He writes: "To be a mission pastor, then, is to go where the church makes contact with the pressure points of time, using the instruments of time, because God himself beckons from the stream of living." It is the joy of the mission pastor to pull together a community of believers bound one with another in the mission of Christ and his church. "The *koinonia* of the modern church must be woven with the strong thread of common loyalty to Christ and *not to clan*" (my italics).

Mr. Fackre draws from many sources but particularly from Samuel Blizzard's studies. In chapter three, "The strokes," the author sets forth the mechanics and varieties of parish administration. All is not a "bed of roses" for the mission pastor, however, and again in analytical form the author sets forth the demons that plague the pastorate.

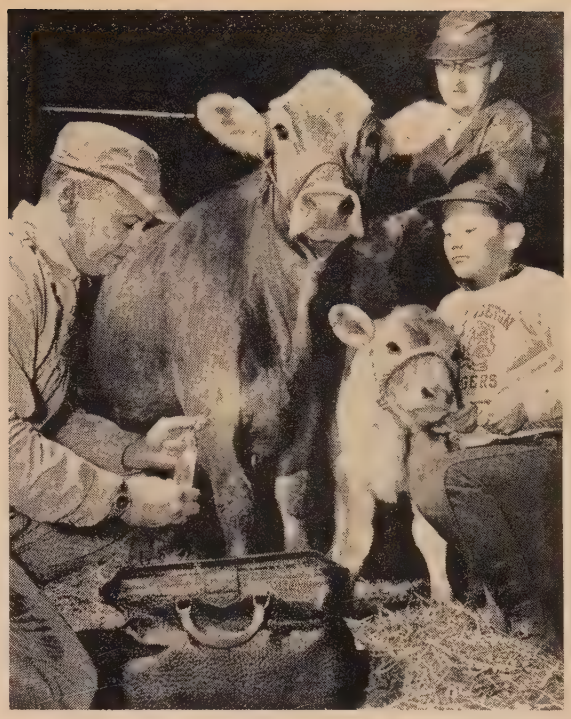
In his last chapter, "The riverbank," the author discusses the importance of recreational rest. "By recourse to the quiet places of eternity the pastor gains strength and perspective to deal with the demons of time."

The good counsel this book provides makes it of importance for those who would know more about national missions work, but it also gives insight to those who are presently engaged in such work. Its power is found as one reflects upon a national missions experience or looks toward a new field.

C. David Langerhans
Pastor, Church of the Master
(E and R), Florissant, Mo.

Books reviewed in these columns may be ordered from Pilgrim Press Book Stores, 14 Beacon Street, Boston 8, Mass., or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or 1505 Race Street, Philadelphia 2, Pa.

THE DOCTOR IS A DEACON



Dr. Herbert L. Marsh prepares to treat a dairy cow as its owner Robert B. Simon and son, Lloyd, look on.

HERBERT L. MARSH of Princeton, Ill., is a doctor of veterinary medicine and he's a deacon. Exceptional in his profession, he is just as highly respected for his helpfulness to people and his leadership in the community and the church.

Skillful Teacher

The doctor is a profile of the promise inherent in the people of our town and country churches, although he is too modest to admit it. The major contribution Herbert Marsh and his family make to the church is the spirit of their consistent participation and grasp of the Christian mission expressed week by week in the worship services, the committee and business meetings of the Hampshire Colony Congregational Church here in Princeton.

His wife, Helen, a home economist, is a skillful and devoted church-school teacher and summer-camp counselor in nearby Pilgrim Park, operated by the Illinois Congregational Christian Conference. His daughters make the church a "second home."

Dr. Marsh has served as chairman of the Bureau County Council of Congregational churches, as moderator of the Bureau-Rock River Association and this year he will be co-dean of the annual La Foret Conference for Laymen and Women of the Congregational Christian and Evangelical and Reformed churches.

With four daughters in Bluebirds and Campfire Girls, the doctor has been a "natural" as director and president of the Bureau Valley Council of Campfire Girls. This spring he also was elected to the school board of the Princeton Township High School.

A "day with the vet" is a high adventure and a quick education in at least three fields—animal husbandry, veterinary medicine and human relations. It is common knowledge that with his sincere interest and pleasant personality he treats the farmers as well as their livestock when he calls. "A cow is a lady and should be treated as such," he begins one of his lectures. The Marsh household always has four or five pets. They include Ginny the Boston bull, Sam the Siamese cat and Petie the parakeet. When Tinker Bell had her kittens, all the neighborhood was alerted and the event in full detail provided lesson material in their third daughter's classroom on the next day.

Veterinarian's Day

A veterinarian's work is especially exhausting in this region where livestock is a big business. The day I rode with Dr. Marsh we had breakfast before sunup and didn't call it a day until 2 o'clock the next morning. In his specially equipped and radio-dispatched "ranchero" we jockeyed back and forth over the countryside more than one hundred miles. Then there were the hospital cases to be checked.

His log book reveals the variety of the demands made upon Dr. Marsh and the specialized scientific skills required: vaccinate 150 pigs; dairy cow: sterility case; glandular injection of sow; emergency operation on a calf; farrow eighteen pigs; rope and tie wild cow for injection; amputate hoof of steer; "descent" a pet skunk; do autopsy on a sow. So the job went from farm to farm.

A graduate of Iowa State College of Veterinary Medicine, Dr. Marsh is highly respected in his field. He is a member of the Council of Education of the American Veterinarian Association, which certifies veterinary colleges in the United States. He is also a member of the National Swine Disease Evaluation and Eradication Association, which includes packers and producers as well as veterinarians.

Sacrificial Leadership

He has been veterinarian at the International Dairy Show in Chicago for the past several years and has presented major papers at conferences for veterinarians at the University of New Hampshire, Ohio State and Colorado State during the past twelve months. In addition he has contributed articles to journals in the field.

The deacon is a doctor who believes that life is more basic than mere livelihood. His gift of leadership in the church and community represents sacrifice in a life dedicated to an exacting profession. We of the Hampshire Colony Congregational Church gladly pay tribute to his churchmanship in the fond hope that his story may serve as an inspiration to other laymen and women of our town and country churches, the 1959-60 home mission study emphasis.

C. THEODORE ROOS

Mr. Roos has been minister of the Hampshire Colony Congregational Church in Princeton, Ill., since 1955. He has been called to serve as associate superintendent of the Congregational Conference of Illinois. Photo by courtesy of *Successful Farming* magazine.

NEWS

WITHIN THE UNITED

VETERAN AMERICAN BOARD MISSIONARY HONORED

Guy A. Thelin, veteran American Board missionary to the Philippine Islands, has been awarded the Certificate of Distinguished Service by Agricultural Missions, Inc., an interdenominational mission organization with headquarters in New York City.

The citation was accepted on Mr. Thelin's behalf by the Rev. Dr. Alford Carleton *(left, in photo)*, executive vice president of the American Board, at a luncheon in New York City's Riverside Church. Shown presenting the citation is Dr. B. R. Sen, director general of the Food and Agriculture Organization of the United Nations.

Describing himself as a "China retread," Mr. Thelin was assigned to the Philippines in 1952 after twenty-five years of teaching at Foochow Union High School in China. His first assignment was to the faculty of Southern Christian College, pioneer Protestant school in Midsayap on the island of Mindanao. Mrs. Thelin also joined the staff to teach history, English, music and public speaking.

According to the citation, "Mr. Thelin taught agriculture, supervised the vocational program and made many field trips to isolated villages to hold training institutes. Teaching the students how to raise more rice and corn, better pigs and chickens, Mr. Thelin developed a vocational program that, by encouraging the students' manual skills, gave them a means of earning money to pay for their education. The soil conservation, animal husbandry and crop rotation programs provided them with knowledge to take back to their villages and use to better the lives of people."

In 1959 Mr. Thelin was reassigned to Dansalan Junior College, which serves the Moro people of Mindanao. There he is establishing an agricultural program, serving as consultant to farmers' institutes and working on a building program. Another Congregational Christian missionary who has been honored by Agricultural Missions, Inc., is the Rev. Hugh W. Hubbard.

GREELEY CHURCH BEFRIENDS SPANISH-AMERICAN NEIGHBORS

A pair of senior citizens in Greeley, Colo., has found that you don't have to leave home to be Christian missionaries. In fact, it was while sitting at the kitchen window that Mrs. Ivan Dennis noticed the little girls of Mexican background who daily passed her home on their way to and from school. Usually they wore clothing that appeared to have been purchased at thrift shops or rummage sales and apparently had not been altered to fit the new wearer.

Mrs. Dennis' heart went out to the children and she gradually made friends with them during the ensuing months. When cold weather came she conceived the idea of inviting them into her home after school to make doll clothes. And soon the arrangement was that if a child made a complete doll's outfit, she might take both the doll and the outfit home.

It was fairly easy to transfer the girls' interest from doll clothing to making dresses for themselves.

What started as the private project of one concerned Christian has now become a full-fledged sewing class sponsored by the deaconesses of First Congregational Church of Greeley. When recently the church held a workshop and urged parents to bring their children, Mrs. Dennis proudly brought her sewing pupils and introduced them to other members of the congregation. Most of the children wore clothes they had made themselves.

Church members were so impressed by the girls that they expressed a desire to sponsor and support Mrs. Dennis' project. Funds given by the deaconesses and other church groups have helped to pay for the children's lunches, to buy materials for the sewing class and furnish refreshments for a monthly party.

Mr. Dennis, a strong believer in his wife's project, has given both moral and material support. First he made footstools for the children to sit on when they ride in his pickup truck, then a bulletin board on which to post photographs of the girls in their new clothes. Utilizing his carpentry skills still further, he constructed chests and shelves for the sewing room as

well as toys for the children to play with. "The purpose of this project," Mrs. Dennis explains, "is to teach the children and to love them. My husband and I now regard them as though they were our own grandchildren." And the girls are experiencing a quality of Christian love and concern they have never known.

SUMMER CONFERENCES FOR MINISTERS AND LAYMEN

An annual conference for ministers and laymen, known as the Collegeville Summer Assembly, has been meeting on the campus of Ursinus College at Collegeville, Pa., for over half a century. The 1960 session, the fifty-third in the series, is scheduled to take place August 8 to 15.

Offering many features of a vacation amid dignified and restful surroundings, the assembly also provides rich opportunities for friendship and for intellectual enrichment.

The daily morning Bible Hour will be in charge of the Rev. Dr. Robert V. Moss Jr., president of Lancaster Theological Seminary, Lancaster, Pa., and professor of New Testament. He will give a series of five studies based on *The Letter of Paul to the Ephesians.*

Following the Bible Hour, Mrs. Pearl Farmer Richardson—writer, lecturer and teacher who recently spent seven weeks at a study seminar in Eastern Europe and traveled in Iron Curtain countries—will give a series of five lectures on world affairs. Her topics are "We the people," "The United Nations in an atomic age," "World affairs are our own affairs," "The place on the globe where I live," and "The United Nations—a prayer in action."

Preacher at the evening worship service will be the Rev. Geraint Natalis Williams, pastor of Park End Church in Cardiff, Wales. The Rev. F. Lamont Henninger, executive secretary of the Interboard Council of the Central Pennsylvania Conference of the Methodist Church, will be the guest preacher in the Sunday morning service on August 14. This service will be held in Trinity E and R Church, across the street from the Ursinus campus.

The Rev. Richard T. Schellhase of the department of religion at Ursinus College, is this year's assembly secretary.

Enrollment at the Lay School of Theology scheduled to be held on the campus of Lancaster Theological Seminary June 12 to 18 has been closed, according to an announcement by the Rev. Lee J. Gable, dean.

There is still room for additional registrations at the lay school to be held on the campus of Eden Theological Seminary in Webster Groves, Mo., July 17 to 23. Here the faculty will be made up of the Rev. Richard L. Scheef Jr., of Eden Seminary, who will lecture on "The Kingdom of God in the teaching of Jesus"; the Rev. Elmer J. F. Arndt, also of the Eden faculty, who will offer a course on "The sacraments"; and Mrs. David D. Baker of New York, editor of *The Church Woman,* who will lead a class in the study of "The ecumenical church." The Rev. Oscar J. Rumpf, professor of practical theology at Eden Seminary, is the dean.

CHURCH FIRE LEADS TO TWO-WAY FRIENDSHIP

A disastrous fire in an American church several years ago has led to a meaningful friendship between students in Durban, South Africa, and young people in Springfield, Ill. One of the most moving offers of aid that First Congregational Church in Springfield received was contained in a letter from Virginia I. Nichols, teacher at the American Board's Inanda Seminary in South Africa *(see page 16)*.

Her letter stated: "When the students of Inanda Seminary heard of the fire, they decided to send part of their Sunday offering to help rebuild the church. Every Friday afternoon there is a half-hour period when girls who have no money may earn a penny by doing useful work for the school. Thus some of the money given to the Sunday offering is the fruit of the girls' labors; some is taken from their pocket money." Accompanying Miss Nichols' letter was a check for seven pounds (about $20).

To commemorate the "two-way friendship," First Church recently dedicated a picture and gave it a place of honor in the Youth Room of its beautiful church. It is a photograph of a young Zulu girl leading worship in the chapel at Inanda. The young people of First Church also sent a gift to the Virginia Nichols Memorial Fund for the library at Inanda Seminary. Miss Nichols died in October. Photo at dedication service shows Mrs. Lloyd Spindel, Christian education director, Ellen Hyndman, Penny Wollan, Sally Overaker, Madeline Scott and Mrs. Harry Hyndman, who is a teacher in the Youth Department.

Continued on next page

MINNESOTA CHURCH CONTRIBUTES CAMP BUILDING

The Community Church of Wayzata, Minn., of which the Rev. Harold G. S. King is the minister, has given more than $47,000 to the Congregational Conference of Minnesota for construction of a dining hall and kitchen *(see sketch)* at the conference camp on Lake Ida near Alexandria.

Formerly a family estate, the camp site was purchased by the conference in 1958. It was used for the first time last year when 800 young people and adults attended camps and conferences there. The Northern Synod of the Evangelical and Reformed Church also joined in the program.

The new frame building is winterized for year-round use. The dining hall, which seats 150 persons, has a large Lannon stone fireplace. In a niche in the stone chimney above the roof hangs a locomotive bell donated by the Great Northern Railway. Architects for the building were Patch and Erickson, members of the Wayzata church. The general contractor, Ray Sherlin, and the electrical contractor, Jack Kain, are both members of the Congregational church in Alexandria. Interest on the part of the Wayzata church was aroused last summer when forty-three of its young people attended the camp.

Other local churches have contributed toward the erection of cabins and the construction of a road. These include churches at Alexandria, Hopkins, Waseca and Colonial Church of Edina. Men's groups in several churches have volunteered their labor to improve camp facilities.

This summer there will be eight camps for CC and E and R youth, a fellowship camp for the CC women of Minnesota, a Pilgrim Fellowship training workshop, a family camp sponsored by the Minnesota Conference and one under the auspices of Plymouth Church, Minneapolis. In September the camp will be used for the Five-State Church Vocations Retreat.

GERALD JUD INSTALLED AS EVANGELISM SECRETARY

It is easy enough today to persuade a man to join the church, according to Dr. Gerald J. Jud *(center in photo)*, first evangelism executive of the United Church of Christ, but that is not adequate evangelism, he points out.

The problem, Dr. Jud believes, is that people join a church as they would a social club. They attend the "meetings" regularly and even pay their "dues," but a large portion of them "haven't the vaguest notion of what the gospel of Christ is all about."

Dr. Jud discussed this problem and related questions in his inaugural address delivered when he was installed last month as secretary for evangelism for the United Church of Christ. The service of installation, which was conducted by Co-presidents Fred Hoskins *(left)* and James E. Wagner *(right)*, took place during the first U.C.C. convocation on evangelism held in Cleveland with nearly 300 clergymen and lay leaders in attendance.

Among the hopeful signs that he recognizes in contemporary church life, Dr. Jud cited small "redemptive discussion groups within the church," renewed lay interest in the meaning of the gospel and nature and function of the church, and the renewed desire of ministers to preach and communicate a "particular" gospel.

Dr. Jud, whose father and grandfather were ministers in the Evangelical Synod of North America (now the Evangelical and Reformed Church), is an ordained Congregational Christian clergyman with twenty-two years of experience in the parish ministry in Texas, Iowa, Indiana, Connecticut and Massachusetts.

The popular image of an evangelist as a man who stands up, preaches, shouts and exhorts his listeners to "accept Christ" is not of great interest to Dr. Jud. Rather, he would work through the lay members of the church, helping them understand the tenets of the Christian faith, encouraging Bible study, guiding their spiritual development to the end that they, the laymen, may attract outsiders to the church.

"The people are the church," he has said, "and the minister should not be the only one to proclaim the good news of the gospel in the power of the Holy Spirit. The whole church should proclaim it, minister and people together becoming a witnessing community."

Office of Communication

FORMER MISSIONARY LEADS AFRICA STUDY

Oconomowoc Enterprise

A FORMER American Board missionary to South Africa was the guiding spirit in a four-week program on Africa that was concluded recently by the United Church Women of Oconomowoc, Wis. She is Mrs. John R. Lepke, wife of the minister of First Congregational Church in Oconomowoc.

Mrs. Lepke is shown in the accompanying photo *(center)* as she joined officers of United Church Women at a luncheon marking the close of the Africa study. Mrs. Clifford Kalp *(left)* is the newly elected president of the group. Mrs. Robert Brethauer *(right)* is the past president.

The luncheon menu featured African recipes and consisted of rice with chicken, peanut loaf with sauce, rice with beef (a rarity in Africa), a salad of oranges, bananas and coconut, nut bread, nut cookies and tea.

As the basis for their program the women used the adult study texts in the Africa series published by Friendship Press. Mrs. Lepke, who with her husband was a missionary in South Africa from 1950 to 1956, was able to provide the study leaders with valuable background material based on her personal experiences on the African continent.

While living in Johannesburg, Mrs. Lepke directed choirs at the Jan H. Hofmeyr School of Social Work and assisted with women's work in the nearby churches. She also served as music editor for the committee revising the Zulu Hymnal. Mr. Lepke served as adviser to forty-two congregations in the Bantu Congregational Church, directed an in-service training program for pastors and lay leaders and served as interim preacher at the Durban Congregational Church. He gave valued leadership to both interracial and interdenominational groups in the area. Before going to Africa, Mr. Lepke was minister to students at the University of Nebraska.

AUDIO VISUAL BUREAU HOLDS STAFF CONFERENCE

ONCE a year the staff of the Bureau of Audio Visuals of the United Church of Christ meets to correlate its work and to agree upon common policies of operation at the five outlets: Boston, Philadelphia, St. Louis, Chicago and San Francisco.

Photo shows the group at its recent meeting in St. Louis under the leadership of the bureau's director, the Rev. Porter Bower of New York City *(front, left)*.

Others in photo are *(left to right)* Doris Taylor, librarian, Philadelphia; Helen Williams, assistant director, Philadelphia; Helen Anderson, librarian, San Francisco; Helen E. Nute, librarian, Boston; Luella Nieman, assistant director, St. Louis; Dorothy Brown, secretary to Mr. Bower, New York; Katherine Scholl, librarian, Philadelphia; and the Rev. Charles V. Rodrigues, minister of the First Congregational Church of Sharon, Conn., who is assisting the bureau in a research project in the use of audio visuals in the local church. The Chicago office was not represented at the meeting.

Since 1958 the bureau has been a joint project of the Department of United Promotion (E and R) and the Missions Council (CC). Its primary purpose is to distribute audio visuals for church use and to educate churches in their use.

Mr. Rodrigues reported that the bureau has employed Research Associates of Pennsylvania State University to make an intensive study of a group of churches that use materials from the bureau's libraries and a group of churches that do not use such materials.

The bureau publishes a quarterly news letter called *The View Sounder* for the purpose of keeping churches informed on new audio visuals and giving guidance in their use.

A new *Catalogue and Guide on Audio Visuals* for 1960-61 has recently been released with detailed information, carefully classified by subject matter, of an impressive array of projection materials. Included are six pages announcing various types of equipment available through the bureau. Addresses of the five rental and sales offices are 14 Beacon St., Boston 8, Mass.; 1501 Race St., Philadelphia 2, Pa.; 19 S. LaSalle St., Chicago 3, Ill.; 1720 Chouteau Ave., St. Louis 3, Mo.; and 870 Market St., San Francisco 2, Calif.

Ed Beekman

NEWS of the WORLD

TOGO CHURCH HAS INDEPENDENT STATUS

When the Republic of Togo received its independence from the French colonial government on April 27 the Evangelical Church of Togo was already operating as an indigenous independent church.

In a special ceremony held recently in the courtyard of the Protestant primary school in Lomé, capital city of the Republic, the Rev. Charles Bonzon *(third from right)*, executive secretary of the Paris Evangelical Missionary Society, formally proclaimed the independence of the church and surrendered to the African leadership full responsibility for conduct of church affairs.

Others in photo are *(left to right)* the Rev. Jacques Delord, pioneer missionary with a twenty-year service record in Africa; the Rev. Henri Mabille, a former president of the Togo Field of the Paris Mission; the Rev. Elfried Kpotsra, stated clerk of the Evangelical Church of Togo, who served as interpreter; Mr. Bonzon; the Rev. S. Ataklo, church moderator, and a secretary.

The Paris Evangelical Missionary Society began work in French Togo in 1929, when Germans from the Bremen Mission were not allowed to resume their activities in Africa. In more recent years the Evangelical and Reformed Church has provided the services of the Rev. and Mrs. Charles T. Hein, who were in charge of the seminary at Atakpame until their recent return to the United States on furlough. All finances of the church and the missionaries are channeled through the church treasury and the initiative for evangelization has passed into the hands of the indigenous church leaders.

MINISTERS REMOVE SWASTIKAS FROM SYNAGOGUE

Hastily called together recently by their Congregational Christian colleague, seven indignant Protestant ministers in Fort Wayne, Ind., removed two red swastikas that vandals had painted on the B'nai Jacob Synagogue. This "expression of brotherhood" came before the Jewish Conservative congregation had even had time to assess the extent of damage and looting inside.

"I saw the swastikas on my way to church this morning, and I called a few downtown ministers I knew would be indignant about this," said the Rev. Dr. Elmer E. Voelkel, minister of Plymouth Congregational Church. Rabbi Seymour Weller of B'nai Jacob was visibly moved by expressions of outrage that poured in.

One of the yard-high swastikas was painted on stone at the front of the synagogue, another on a door. Inside, a charity box containing an undetermined amount of cash donations had been stolen and offices ransacked. Also stolen were Menorah and Hanukkah candelabra, sacramental goblets and other religious articles kept in a gift shop in the synagogue.

"It's a wonderful gesture," said Fred Tourkow, past president of the congregation, as Dr. Voelkel and the other ministers from Lutheran, Baptist, Methodist, Presbyterian, Episcopal and Nazarene churches began their work of removing the swastikas *(see photo)*.

CHURCH LEADERS HAIL FOOD PACT WITH INDIA

OFFICIALS of major U. S. religious relief organizations last month hailed the signing of an unprecedented food pact under which a total of 17,000,000 tons of surplus grain will be sold to India in the next four years.

The agreement signed by President Eisenhower and S. K. Patil, India's minister for food and agriculture, calls for the largest single sale of surplus food ever made by the U. S. For 587,000 bushels of wheat and 22,000,000 bags of rice, India will pay the U. S. the equivalent in rupees of $1,276,000,000.

Of this amount, the U. S. will make available all but $200,000,000 in rupees to the Indian Government for economic development projects—one-half in loans, the rest in grants.

Such a program, utilizing on a vast scale America's surplus food, is the type of overseas aid to underdeveloped countries that many Protestant and Roman Catholic leaders have long been advocating.

Dr. Richard M. Fagley *(see photo)*, executive secretary of the Commission of the Churches on International Affairs, discussed the world food shortage in an address before the U. S. Conference for the World Council of Churches at its annual meeting at Buck Hill Falls, Pa., last month and urged that a "new balance" be found between the world's food and the exploding population. A Congregational Christian clergyman, Dr. Fagley is author of the recent book *The Population Explosion and Christian Responsibility (See* Herald, *February 4)* and a frequent contributor to the *Herald.*

RNS

PROTESTANT CHURCH IN WARSAW REBUILT

THROUGH the Congregational Christian Service Committee and the E and R Commission on World Service, members of the United Church of Christ are putting their gifts to work in all parts of the world where there is need.

Shown in photo is the beautiful stone church of the Reformed Congregation in Warsaw, Poland, which only recently was rebuilt, inside and out, with the help of funds from churches in the United States and rededicated for its original purpose. After having been severely damaged during the war, the church with its high steeple is serving once again not only as a dominant landmark in the city but as a witness in a Communist-controlled country to the strength of the Christian faith in Poland.

Shortly after World War II vast sums of money contributed by Christians in the United States enabled many German and other European congregations to restore damaged churches or to build new ones where restoration was impossible. These gifts of Christian brotherhood from abroad often did as much to restore faith and confidence as did the gifts of food and clothing, because the house of worship is the place where faith and hope are kept alive. Less well known but perhaps even more important have been the opportunities to render aid in countries behind the Iron Curtain.

Inanda Seminary

(Continued from page 17)

have promoted mutual understanding, liking and respect. This year something new was added: twenty-four European girls from Epworth High School, a Methodist boarding school seventy miles away, spent the day as guests of our senior students. A few weeks later they invited our senior class to visit Epworth. Both of these days were full of happiness and wonder for both the European and the African girls. They played together, showed each other their schools, talked (seriously and otherwise), sang and played the piano, ate together and worshiped together. All were aware that in South Africa as life is today, it would be practically impossible (as in many parts of the United States) for the girls to visit in each others' homes or to maintain their friendships except through correspondence. But at least they have discovered that they have much in common and that as Christian young people they can meet together easily and naturally.

A few of our senior students and one teacher took part recently in an interracial work camp at Wilgespruit, a Christian fellowship center near Johannesburg. This is under the Christian Council of South Africa, but one of our mission families, the David H. Rubensteins, have been in charge there since they left Adams College three years ago. Here the girls worked with other girls and young men representing the various racial groups of South Africa and also several foreign countries. They learned many significant lessons as they worked and played and talked and worshiped—as work campers do.

These may appear to be small things and limited in scope but they are helping a few intelligent, thoughtful and sensitive African young women to believe in the possibility and the reality of Christian fellowship across racial lines. Other similar experiences convince the students that when one door is closed another may be opened. In these days when ambitious young Africans find so many doors closed to them, it is important that they realize this need not be the end of all hope; and that by using their educational opportunities to the full, holding to high standards of self-discipline and seeking God's guidance at all times, they can still find the way to meaningful living and creative service.

Through regular lessons and special experiences both planned and unplanned, we keep trying at Inanda to "help people grow." The school is now officially a registered private school—the only private Protestant school in the Union. Government subsidies that formerly paid most of the teachers' salaries and part of the running expenses have been completely withdrawn, as in the case of all mission schools for Africans. The American Board has stood by us splendidly and has made up the loss in Government grants. But our two great needs continue to be money and personnel.

The African people believe in Inanda and are thankful for its continued existence. Our own Bantu Congregational churches have begun to contribute regularly to its support and two other church bodies—the Norwegian Lutheran Mission and the African Congregational Church—have made contributions. The Anglican Church has indicated its good will and its intention to help if it can obtain the necessary funds. The responsibility remains primarily ours, however. And Inanda is now our only school in South Africa.

The difficulties and uncertainties are great—but so are the opportunities. Surely in this time of Africa's great need and of the world's awakening to Africa's potentialities our churches will give generously and will also find and send out dedicated young women to stand by the young women of Africa, who are confused and troubled but still hopeful of a better future. More than ever we must try to see that the education that the African people are so eager to have is a Christian education and that the tremendous influence of African womanhood is directed not toward destroying but toward building more "bridges of understanding." Inanda has something precious to give to the South Africa of the Nineteen Sixties.

E & R Church and Ministry Sunday

June 19, 1960

HAROLD H. WILKE

THE old question of "who watches the watchers?" is often felt by ministers. "Who ministers to the ministers?" While there are many devoted laymen within each congregation who do so minister, still the pastor feels a need for an understanding and professional ministry. The church, by its action at the Tiffin General Synod, attempted officially to answer this need, both in the authorization of full-time synod presidents and in the creation of the Commission on Church and Ministry.

Recruitment and life enlistment activities help pastors secure good candidates for church-related vocations. Only 400 pastors sent in the 1,000 names suggested for church-related vocations last year. More pastors should make nominations—a personalized letter and materials go to each person named. Materials are disseminated and vocational conferences held; a major psychological testing program is nearing completion.

The committee on student care serves the more than 700 students for the ministry now in college or seminary; this last year 81 per cent of our seminary students and 73 per cent of our college students were enrolled in Evangelical and Reformed schools. Student loans last year amounted to almost $79,000. The average loan is approximately $272. Fewer than one-half of all students under care actually received loans.

In-service training was provided last year for nearly 500 ministers in refresher courses, pastors' schools, etc. The pastors' family conferences provide enrichment not only for the minister but also for his family. The synodical preaching and pastoral conferences, many of which are supported by the commission, are helpful.

An experimental school for ministers on sabbatical leave, with studies at the graduate level, is being provided this summer and the two following summers, in cooperation with the Committee on City Church and Urban Strategy and the Tri-Faculty Conference.

With the resignation of several reserve chaplains called to active duty, the number of military chaplains has decreased to thirty-five. There are openings for seven chaplains in the Armed Forces.

Special services are available from the commission to help congregations fulfill their responsibility to their young people in the Armed Forces. Through consistorial conferences, individual interviews and publication of specific materials, the commission's work in pastoral relations offers guidance in fostering better relationships between pastor and people.

Clinical training, hospital chaplaincies and other recognized aspects of the counseling ministry are also a concern of the commission. The results of a special study on spiritual healing are available in mimeographed form. The commission fosters a pioneering ministry in religion and personality, recognizing the tremendous latent support offered by the church for the mental health of people.

As the commission works more closely with its counterpart in the Congregational Christian churches, its concern for ministerial standing and all other major concerns of the ministry become more and more a part of its program.

Dr. Wilke is executive secretary of the E and R Commission on Church and Ministry.

LETTERS

Ewa, Oahu, Hawaii

TO THE CO-EDITORS:

Our family treasurer (I married her thirty-seven years ago) informs me that in my enthusiasm for *United Church Herald* I mailed in two subscription forms. . . . I assume that my credit is good with you for four years instead of two.

The above enthusiasm is not facetious, but real. We shout many *banzais* for *United Church Herald.*

Williston Wirt
Minister, Community Church.

★

San Luis Obispo, Calif.

TO THE CO-EDITORS:

Confronted with the possibility of a Roman Catholic becoming President of the United States, we may well ask ourselves the question: "To what extent do the political ideals of our country: freedom of conscience, separation of church and state, and religious tolerance, influence us? Are they clues to the character of the religion the American people expect in a candidate for the highest office within their power to bestow?"

Certainly our country's history, genius and civilization have affected us. No other influence has penetrated deeper into our hearts and conditioned our way of life. They have left an indelible image upon our minds and sympathies. The glorious ideals embodied in the Declaration of Independence, the Constitution and the Bill of Rights have given a definite bent to our personality as a people. They have colored our thoughts and given direction to our hopes.

The spirit of America, with its magnificent legacy of freedom, must be taken into account and appealed to by any aspirant for the Presidency of the United States. Above all, the church to which the candidate has given his soul's loyalty must respect America's political ideals and clearly show that it does not oppose them.

Nothing is dearer to an American than the principle of freedom of conscience. This noble concept is incorporated in the Constitution and the Bill of Rights. It was won for us by the costly sacrifice of men and women of superlative character. The early New Englander believed that the relationship of each man's soul with his Creator is a matter for each man's conscience—subject only to the fundamental morality and "a common conception of law and order."

We ask: "What is the official attitude of the Roman Catholic Church toward the principle of freedom of conscience?" Research will show that it is one of complete disdain and manifest contempt.

Pope Pius IX (1846-78) sternly censured this cherished spiritual concept in the Fifteenth Proposition of his now famous "Syllabus of Errors." The proposition that "every man is free to embrace and profess the religion which, guided by the light of reason, he shall consider true" is condemned.

In the Fifty-fifth Proposition of the "Syllabus" Pius IX forcibly expressed the traditional hostility of the Papacy toward a fundamental principle of government of the United States—the separation of church and state. That "the church ought to be separated from the State and the State from the church" Pius firmly rejected. This Jeffersonian ideal upon which our civilization rests, the Pontiff cast aside as a "false and pernicious doctrine."

Of similar tone is the Seventy-seventh Proposition: "In the present day it is no longer expedient that the Catholic religion should be held the only religion of the State, to the exclusion of all other forms of worship." This point of view is uncompromisingly condemned.

The classic argument of the Papacy is that a state not united with the Roman Catholic Church is in germ atheistic, regardless of whether it promotes justice, cherishes peace and leaves the human conscience free. The South American countries, where the Roman Catholic Church is dominant, have incorporated this papal ideal of a church-state in their constitutions.

The essential issue involved in the candidacy of a Roman Catholic for the Presidency of the United States is not his religious belief. It is the political creed of the Papacy, as revealed in the various encyclicals of the Popes, that is the source of our apprehension. Pius IX specifies that this viewpoint "all Catholics are bound most firmly to hold." This has not been rescinded.

The harsh condemnations by the Papacy of the most cherished ideals of the American people—the freedom of conscience and the separation of church and state—create a painful dilemma for the American Catholic, whose loyalty and patriotism can never be questioned.

This perpetual conflict can be resolved only when the Papacy publicly renounces its traditional doctrine of political union of church and state, and abates its hostility to freedom of conscience. Until this is done, any Catholic seeking high public office in the United States will be seriously handicapped.

Joseph S. Loughran
Minister, San Luis Obispo
Congregational Church.

Columbus, Neb.

TO THE CO-EDITORS:

The May 12 issue of *United Church Herald* presented me with a real dilemma. It contained so many outstanding articles that I am at a loss as to which ones to single out for comment in our parish paper. I think I will settle on "The new Negro of the South" by Dr. H. Shelton Smith and the "Open letter to the Presidential candidates" by Dr. Herman F. Reissig.

Perhaps in the future I can resolve the dilemma by persuading ours to become a 100 per cent-subscribing church, and thus give all our people the advantage of exposure to this fine journal.

Melvin E. Schroer
Pastor,
St. Luke's
Evangelical and Reformed Church.

★

Watertown, N. Y.

TO THE CO-EDITORS:

The revised draft of the proposed Constitution and By-Laws of the United Church comes much closer to what is acceptable and practical. However, certain features still are in need of change. We must remember that this form of church government is setting a pattern for decades and even generations to come and that we are writing a document that will govern people who had no hand in making it.

Therefore, it behooves us to construct a house built on a rock. We should also create a church that will draw the greatest strength and cooperation from every single local church and church member.

Without any design toward this end certain features of the proposed Constitution and By-laws lend themselves to the making of a benevolent oligarchy. Now is the time to change these features. I shall be explicit.

First, there is no limit to the number of years a staff executive can serve in the same or a related position. It is possible for a man to become an executive or staff member of an instrumentality at the age of 30 or so and continue in office until he retires at 70. Would not a reasonable limit of fifteen to twenty years at the maximum prevent certain effects that go with too long a term in office? Since staff members have a big hand in selecting board members, a limitation is all the more desirable.

Second, the president of the denomination still must sign ordination papers. Thus the association's right to ordain is qualified by the honor of having the president's name attached. The suggestion that the General Synod approve seminaries from which men come also might well shut out from our fellowship many very fine ministers.

Third, two chief agencies, the Home Board and the American Board, are still chosen by the General Council. These should be chosen on a proportionate basis

Continued on next page ▸

by the conferences themselves in consultation, perhaps, with the national nominating committee and board executives. The General Synod meeting is a poor place to consider a list of 225 persons, practically all of whom are unknown to the General Synod delegates. The word "election" should really not apply to the process that the present by-laws describe.

The present by-laws would entrench a system that makes the selection of instrumentality or board members the right of the present board members and staff. Prolonged over decades this would make the United Church the virtual property and private domain of a very few individuals, shutting off any effective self-governing by the vast majority of ministers, churches and lay persons. What could be more sensible and right than to have the conferences nominate on a proportionate basis individuals from their own ranks who have an area following, who have worked hard and who would relate our national work to the conference and the local scene?

For example, if all the E and R and CC churches within the boundaries of New York State were combined into a conference, this conference would be entitled to nominate, on such a proportionate basis, approximately fourteen members for each of these two major boards to be elected by General Synod. Other conferences in proportion. Would not such a procedure bring *Our Christian World Mission* closer to New York Conference people and we to it? It is hard to believe otherwise.

Such means of selection would not preclude our nominating persons whose backgrounds and talents would also be sought by our boards and staff. But the difference would be they would have our warm blessing and official backing. They would make our great fellowship more truly one, instead of our having autonomous local churches at the bottom and autonomous national agencies at the top, with scarcely a connecting link.

Fourth, the way in which the nominating committee is nominated has been improved but needs further improvement. The procedure in paragraph 200 of the by-laws should be changed so that the nominating committee and not the executive council has the right to select for the ballot the nominees. For the executive council to do this again could result in the weaknesses pointed out above.

With several other improvements the proposed Constitution and By-laws would certainly draw the local church and *Our Christian World Mission* together in a cohesive, responsible pattern.

As one who has voted for the United Church in three different General Council meetings and on numerous other occasions, I submit the above suggestions.

Graham R. Hodges
Minister, Emmanuel Congregational Church.

★

Harrison, Me.

TO THE CO-EDITORS:

After reading the April 14 issue of *United Church Herald* I want to say how much I appreciate your desire to avoid being shoddy and your ability to do so. (See editorial.)

I thought the two articles "The church and social welfare" by Homer C. Bishop and "Stewardship in an economy of abundance" by Albert T. Rasmussen were particularly challenging.

My purpose in writing is to let you know how much I for one appreciate such articles that are adept in analysis and in pointing out suggested or tested cures and that challenge the churches and the United Church to be about the primary business to which God calls us.

With such articles before us it often seems that the section "News within the United Church of Christ" is a judgment upon us.

John R. Crowe
CC minister.

★

Boston, Mass.

TO THE CO-EDITORS:

Please note my change of address because I do not want to miss a single issue of *United Church Herald*, which is the most progressive church periodical published today.

Wayne S. Ramsden

★

Keokuk, Iowa

TO THE CO-EDITORS:

I certainly appreciated the articles "The power and peril of the devotional life," by Dr. Edward W. Brueseke, and "Are we proclaiming the gospel?" by Kenneth A. Coates, in a recent issue of the *Herald*.

We have had ethics without God too long. Too much preaching has been content to tell our people to be good boys and girls. This preaching forgets God and neglects the biblical fact that man is a sinner and must be delivered from his sin.

The basis of Lutheran theology is simply that man is a sinner and that Jesus Christ is the only Redeemer who delivers man from his sin and gives him freedom to enjoy God and glorify God. Let us always remember that God and Christ as One come first in the Bible and should be so proclaimed in our preaching. Moralism does not make a Christian. Faith in God makes a Christian.

Hoyt L. Whitebread
Pastor, St. Paul's Church (E and R).

Life Rubbing Off

MARY JEAN IRION

THE prolonged contacts we have with others influence us greatly, helping to shape our destiny. Families, close friends, teachers, pastors all help to make us what we are, contributing part of their selves that becomes part of our selves.

This is not surprising. But what is surprising is that we are also shaped and changed by very casual contacts—a quick brush of shoulders with a stranger in a crowd sometimes alters our lives to a degree all out of proportion to the brevity of the encounter. It is almost like magic, a strange and wonderful power with which human beings are endowed. A sudden word, a deed, a thought, and presto! The power has worked. One life has rubbed off on another.

So potent is this magic that personal contact is not always required. Long shadows of other people, shadows that never die, reach out to touch, to help, to change us through their plays, their music, their sermons, their novels. People we never see somehow brush against us in the traffic of life, and we are never the same again.

Many little people rubbed off part of themselves when they touched Lincoln and helped to make him what he was. Albert Schweitzer would be an unknown name had he not brushed shoulders with this one or that one along the way. Great people are made great by this simple, endless, amazing process. Who can know when his life is helping to create greatness, when his shoulder or his shadow will reach out and touch someone great for a moment, unawares?

In these days when bulging briefcases spill their documents on the long tables and microphones unscramble the languages of the nations and the world hangs breathlessly suspended on the thin thread of this threat, that ultimatum—who can know whether or not his humble letter beginning "Dear Mr. Congressman," will set in motion a chain of ideas that will make a difference? Who can know? For the same wonderful process is working at this moment, as it has always worked. One life touches another and things are never the same again.

And so it is that goodness works among us like a leaven.

So does evil, you remind me.

Yes.

But so does goodness!

Mrs. Paul E. Irion is wife of the professor of pastoral theology at Lancaster Theological Seminary, Lancaster, Pa.

Faith and History

(Continued from page 19)

speaking occurred largely in protest against the massive great-church concept of the Roman Catholic and Anglican churches. This statement does not presume fully to account for the origin and nature of Congregationalism in all its ramifications. It may suffice, however, to characterize the genius of the new movement in its desire to recover the simplicities, sanctities and purities of early Christianity.

There is no need to refer in detail to the questions of sacramentalism, formal worship, ecclesiastical order, national churchism and similar issues here involved, except to note how in protest thereto a new concept of the church arose based, so it was held, on the congregational model of the New Testament.

Justification by Faith

Rejecting the formal claims of the established order, renewed Protestant insights broke through to the emancipating implications of the "priesthood of all believers," "the liberty of the Christian man" and "justification by faith" through grace. "Where the Spirit of the Lord is, there is freedom" (*II Corinthians* 3:17)—and in this freedom, bound only by the unchanging message of the gospel, the church remains free in the ordering of its life and work. This, in its congregational implications, is good Reformation doctrine.

Such views led not only to a new comprehension of the autonomy of the local congregation but also to the rejection of creeds as absolute in themselves. These, it was held, never conveyed the note of ultimate authority or the sense of spiritual continuity found in the inward witness of the Spirit. If at times creeds were accepted as useful declarations of faith, final emphasis centered on the sufficiency of sincere profession of faith. Following these new conceptions of evangelical freedom, Congregationalism, as represented by the General Council, laid its spiritual heritage on the altar of the union with the Evangelical and Reformed Church.

Whereas in Congregationalism the walls of doctrine were, in a sense, circumvented, the ecumenical breakthrough on the Continent passed directly through the creeds. Here the crisis broke mainly on the massive creedal front of Lutheran and Calvinist confessionalism. For as the spiritual glow of the Protestant movement subsided, Lutherans and Calvinists (Reformed) in Germany crystallized into two antagonistic groups—the distressing scandal of the German Protestant movement for centuries to come. This denominational rivalry could not long continue unchallenged. As the confessionalistic movements assumed oppressively authoritarian aspects, liberating voices arose in protest against these violations of the free evangelical spirit of the Protestant movement. Ultimate authority is not found in formal creeds but in the faith-experience of God's grace in Christ revealed in the Scriptures.

The first significant breakthrough in this direction occurred in the Church of the Palatinate in Germany—an ancestral body of the Reformed Church in the United States. Here the crisis was reached when the Elector expelled both the radical Calvinist and Lutheran leaders from his realm and brought about the publication of the Heidelberg Catechism (1562)—one of the great irenic non-confessionalistic union documents of the sixteenth century. In this monument to the "autonomy of faith," the Reformed Church in the United States discovered a spiritual kinship with the Evangelical Synod of North America, which led to the union with that church in 1934.

Evangelical Freedom

The Evangelical Synod of North America was born of a similar manifestation of the ecumenical spirit. Instead of subsiding, the bitter rivalries between Lutherans and Calvinists on the Continent had continued into the nineteenth century until, in protest against both factions, the United Evangelical Church of Prussia (known today as the Evangelical Church of the Union, EKU) came into existence (1817). Although the historic confessions of both parent groups were not formally rejected, their subordination to the word of God in Christ led to a new conception of evangelical freedom.

The spirit of this union was perpetuated in America in the Evangelical Synod in a way reminiscent of the congregational espousal of individual freedom. Where the Reformation "creeds" (the Augsburg Confession, Luther's and the Heidelberg catechisms) disagree, the confessional paragraph stated: ". . . we adhere strictly to the passages of Holy Scriptures bearing on the subject, and avail ourselves of the liberty of conscience prevailing in the Evangelical Church."

Thus the primacy of faith in the interpretation of Scripture was recognized by the synod and written into the constitutions of many of its congregations as the highly treasured heritage of evangelical freedom—not to be surrendered at any price.

In the unity of common faith the Evangelical Synod and the Reformed Church in the United States united to form the Evangelical and Reformed Church, there to perpetuate their evangelical traditions among their ". . . ministers, members and congregations, in accordance with the liberty of conscience inherent in the gospel. . . ."

After the same manner, in the unity of the same spirit the General Council of the Congregational Christian churches and the Evangelical and Reformed Church recognized their common commitment to freedom from the authoritarianism of creed and institution, and sealed their union not by doctrinal pronouncement or constitutional enactment but by the adoption of a Statement of Faith (1959).

The United Church of Christ originated in an act of faith. A preliminary step in this direction had occurred with the rise of the Evangelical and Reformed Church. Commenting on the ecumenical nature of this latter union, Samuel McCrea Cavert, general secretary of the Federal (National) Council of Churches at that time, observed how, with no previous drafting of a constitution or of a doctrinal position, the primary emphasis on the "unity of spirit and faith . . . set a new precedent in the history of American churches."

Spiritual Course

Following this precedent, as it were, the General Council of the Congregational Christian churches and the Evangelical and Reformed Church did not lock step into their union over the threshold of a formal creed or constitution but plighted their troth at the altar of faith. Central interest focused not on establishing a new denominational church order but in testifying to the unity of faith that made the union possible. Nowhere was this primary interest so apparent as in the acceptance of the Statement of Faith, which auspiciously set the spiritual course of the new church.

It is important to be reminded again at this time that the Statement of Faith was not conceived as a creed or as a substitute for or revision of the historic creeds and confessions of the uniting churches.

Acceptance of the Statement of Faith as a creed misses the crucial issue that faith and not creed authenticates the Christian tradition. Creeds, as formal statements of doctrine, arose at critical junctures in the church's long pilgrimage when in defense against a threatening heresy a decisive "No" or an equally unmistakable "Yes" authoritatively designated the continuing New Testament line of march. They stand as signposts at important crossroads of history.

Creed-makers were not interested in the rhythmic cadence of their protestations, which were not designed to be sung but rather to be recited as tests of loyalty. If we today cannot, in every instance, commit ourselves to the views of those who erected the signposts, we can at least respect the direction in which they point—for along this way of faith we also have traveled. In the Statement of Faith, then, we are committed to something deeper than subscription to an external standard of belief.

Continued on next page ➧

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In its early deliberations the Commission to Prepare a Statement of Faith had indeed concerned itself with a study of ". . . the ancient ecumenical creeds and the Reformation confessions and the platforms and covenants of Congregationalism. . . ." Also in an early stage it conferred with the Commission to Prepare a Constitution concerning what might be included in the constitutional statement on the "doctrinal basis" of the United Church. Significantly, however, the perspective soon shifted to a consideration of the statement as related to ". . . the testimony of the Holy Scriptures and the biblical witness to God's revelation. . . ."

Rhythmic Cadence

Here, then, is a testimony of Christian faith that in the language of our day and in rhythmic cadence should be used liturgically in congregational worship. Here was recaptured something of the spiritual enthusiasm of early Christian communities where, as modern scholarship has shown, the singing of hymns preceded the recitation of confessions.

Thus the two uniting churches, with variant historical but common spiritual traditions, converged upon a new path that promises to lead from faith to faith in the further realization of the ecumenical prayer that "they may all be one."

A new stage is reached, however, when having pledged their unity in faith, the two uniting groups proceed to establish a denominational structure to corporately express the unity of a church not constitutionally conceived. In this institutionalizing process, can the essentially non-institutional concept of "church" and "congregation" be preserved? Here lies the paradox that in principle has always plagued ecumenical conversations.

How can evangelical freedom, the unique heritage of the United Church, maintain the purity of its initial witness? "Having begun with the Spirit are [we] now ending with the flesh?" (*Galatians* 3:3)

With such observations we find ourselves caught again in the pendulum swing between faith and history. In the kind of a world where there is no emancipation from history, a critical moment therefore arrives when the church, called to freedom, constructs for itself an institution in which to live. "We, like eagles," says William Bolitho, "were born to be free. Yet we are obliged, in order to live at all, to make a cage of laws for ourselves and to stand on the perch." But does this describe the authentic culmination of the New Testament call to be free?

In distinction from those who look upon constitutions as the bulwark of the Kingdom there are some who reject such instrumentalities as an abomination to the free Lord of the church. The testament of faith is not subject to probation in a court of constitutional law. A sensitive soul may resent the formal, legal phrasings establishing the rights, privileges and procedures of ". . . boards, commissions, councils, offices or other instrumentalities, temporary or permanent, incorporated or unincorporated . . ." to effectively fulfill their various functions. He may question whether the Pauline injunction that "all things should be done decently and in order" (*I Corinthians* 14:40) is properly interpreted by streamlined church constitutions of our day.

Can one compare the construction of a constitution to the laying of tracks on which the church would run smoothly and "effectively" by predetermined plan and order? Does not this impose on the church a deceptive sense of movement and direction such as the illusion of movement that the eagle may experience sitting on a swinging perch within a cage?

Sense of Movement

The more scripturally "realistic" sense of movement is revealed by the presence of the Holy Spirit, who in a mysterious and unpredictable manner arises we know not whence to direct us forward beyond the widest range of human action. We move here by the spiritual continuity of God's revelation of grace, which leaps beyond the tracks of a purely historical development. Here is release from the fetters of history to the freedom of the Christian faith, which leads one to conclude that, although the church may indeed make a constitution, a constitution does not make a church.

This issue presents itself particularly in union movements when the effort is made to preserve constitutionally or to define the specific treasures and heritages of the respective uniting churches. In this process it is as difficult for "old churches" as it is for the "old man" (Adam) to die and relinquish hold on the vestiges of the past. And yet unless the grain of wheat dies it cannot liberate the upward thrust of new life.

Certainly a constitution cannot be conceived as an instrument for the preservation of old grains of wheat—all of which should be particularly meaningful in constitutions seriously designed for a church of Christ. Where the Spirit of God breaks through to newness of life nothing ever remains "just as it was before." Every word of God breathes a note of resurrection.

We therefore eagerly listen for the overtones of faith to drown out the lingering undertones of history that disturb the free rhythm of the eternal Spirit. A constitution so conceived is not a static, terminal instrument. The persistent echoings of faith lead ever into new freedoms from all authoritarianism—even that of freedom itself.

The concern of the Commission to Prepare a Constitution to steer a spiritual course through the conflicting currents of various traditions is evident at many points. The proposed Constitution, we are told by the commission, is presented as ". . . an instrument which, under God, the United Church of Christ can use to glorify Him continually and to serve Him everywhere."

Spiritual Direction

Other references to ". . . the guidance of the Holy Spirit and dedication to Jesus Christ, the Head of the church," and similar passages reveal the further effort to maintain the spiritual direction of the ecumenical tradition. There is, for instance, no formal doctrinal paragraph or recognition of particular doctrinal statements. The sole, if somewhat oblique, reference to creedal traditions is found in the Preamble, stating that the United Church ". . . claims as its own the faith of the historic church expressed in the ancient creeds and reclaimed in the basic insights of the Protestant Reformers." Both churches find themselves united in the stream of the Protestant tradition that emanates directly from God's word.

The question, however, may be raised at this point whether these references, ecumenically conceived as they are, adequately describe the unique genius of the United Church. The distinctive place occupied by the United Church on the denominational front of American Protestantism today lies not in the preamble statement of basic beliefs nor in its recognition of the aforementioned creeds. Its unique character lies rather in the manner in which the liberty of conscience inherent in the gospel is invoked as testimony to the primacy of faith.

Here lies the distinctive, treasured heritage of both uniting churches that needs to be preserved. One might wish that this emphasis had found clearer expression in the proposed Constitution—just as in paragraph 21 the genius of this freedom might more clearly have been spelled out. On this common ground and in quest of this freedom, other denominations may find inspiration in like spirit to lay their treasures on the altar of a united church of Christ.

The United Church of Christ, then, increasingly becomes meaningful not in terms of compromises or reconciliation of old traditions and procedures but as a renewed affirmation of the freedom of the gospel—wherein we seek an authentic culmination of the Christian tradition. With minds and hearts open for new light to break through from God's word, we follow the good ecumenical injunction: "He who has an ear, let him hear what the Spirit says to the churches." (*Revelation* 2:7)

Self-Study

(Continued from page 9)

of the community tend to balance the immigration in terms of population but not in the maintenance of the previous balance as far as church preference is concerned.

Oak Park was found to be physically a stable or static community in terms of population change, although the average age of its citizens is increasing because of the fact that high property values in the community make it difficult for younger families to establish residence. One interesting sidelight revealed that for every eighty-five males in the community there are 100 females, and that 25 per cent of the population of Oak Park constitutes single or widowed women. It is obvious that the make-up of the population of Oak Park has significant implications for future church programing.

The subcommittee on church neighborhood recommended that if the church is to maintain its position as a great church, it must increase its efforts to "reach the hearts and minds of the large unchurched group as well as the newcomers to our neighborhood. To achieve this objective will require more than the zeal and effort of our evangelism committee. It is a church-wide responsibility."

The subcommittee on membership attempted to determine who the members of the church were, where they lived and what to do about them.

A study of church records in the *Yearbook* of the Congregational Christian churches for the period 1950-1959 indicated that our church membership declined from 2,125 members in 1950 to 1,666 in 1959. Actually, the decline was not quite as critical as it appeared, since the study revealed that for many years a very substantial number of nonresident members continued to figure in the total membership figures. An attempt has been made in recent years to urge these nonresident members to affiliate with churches in their new communities rather than to maintain membership with First Church. This was felt to be realistic, since in most cases nonresident members made very little contribution to the leadership, program or financial support of the church, and their services and leadership would be more vital and significant in the communities to which they had moved. This trimming of the membership roster is akin to pruning a tree to make certain that full vigor is maintained.

The subcommittee on membership urged that the church extend its outreach to neighborhood communities that are less adequately served, and that it greatly strengthen and support the evangelism program of the church to reach a larger number of unchurched residents in our community. It will be noted that this matter of urging intensive support of the evangelism committee appears on more than one occasion in the final recommendations of the self-study report.

The subcommittee on program and leadership faced perhaps the most difficult assignment of any of the groups within the self-study committee. This involved a very careful analysis of the pastoral leadership, the church-school staff and program, and review of the evangelism program, church music, adult education and public relations. For other churches considering a self-study it is recommended that the group studying church program and leadership should constitute one of the largest subcommittees within the framework of the "committee of the whole." There are many hours of diligent work involved and careful evaluation is necessary.

One of the significant outcomes of the study of this particular subcommittee was a recommendation that an administrative assistant to the minister be appointed to relieve him of the business details of the church's operation, the scheduling of staff time and the better use of funds and equipment such as are faced by any leader dealing with the many business problems of any large organization. It was felt that this would make it easier for the minister to press forward more effectively in areas of teaching, counseling, preaching and outside denominational contacts. Many specific recommendations were made by the subcommittee on program and staff looking ahead to 1963 when we will celebrate the centennial of Oak Park Congregational Church.

The subcommittee studying buildings and facilities came up with several recommendations that were of tremendous interest to the congregation. These involved renovating church-school facilities, selling certain properties utilized as parsonages and acquiring new facilities, modernizing kitchen equipment in the church house and appointing a special committee to serve as an ongoing group to evaluate continually the condition and status of the church property.

This subcommittee also made a thorough analysis of the finances of the church, which revealed very interesting data, particularly as it related to the pledge pattern of our church membership. Although membership had declined, there had been a noticeable increase in the total amount of funds secured through the pledging program of the church. It showed that the age groups 35-44 and 45-54 did not appear to be carrying the proper percentage of financial support within the church in comparison to the number of members within these age categories.

In commenting on a self-study made by any church, it is obvious that the results will probably raise more questions for serious consideration and solution than the study itself will solve. This is a healthy development, however, as it tends to focus the full attention of church members on some of the real problems and issues facing them. Little is to be gained by a head-in-the-sand approach.

However, the final report of a self-study committee cannot be considered as an "answer book." Rather, it is a kind of Baedeker guide to be followed as one makes plans for the future.

The results of a self-study such as ours will not be immediately apparent. Many recommendations submitted by the committee will take time for implementation but, as a result of the study, the church membership now has a much better sense of direction. In these days of stress and confusion, such guideposts and compass bearings become increasingly important. This can perhaps best be illustrated by the quotation we chose to place on the title page of our report, *Operation Perspective*—"Where there is no vision the people perish."

OBITUARIES

THE REV. W. EWART DUDLEY, 68, minister of the Wheatland, Mich., Congregational Church, died April 13 in Hillsdale, Mich.

Born in England, Mr. Dudley came to the United States in 1913. He was a graduate of Wheaton and Huron colleges, Princeton Theological Seminary and the Pacific School of Religion. He is survived by his widow, a daughter and three sons.

THE REV. ELMER J. ELSHOFF of New Knoxville, Ohio, an E and R minister who was temporarily inactive because of poor health, died April 29 at the age of 52, of injuries received in an automobile accident.

Educated at Lakeland College and Mission House Theological Seminary, he was ordained in 1933 and served churches in Ohio, Michigan, Wisconsin, Kentucky and Indiana. He is survived by his mother, three sisters and three brothers.

THE REV. CARL G. HAASS, retired E and R minister of Rochester, N. Y., died April 22 at the age of 75.

Educated at Elmhurst College and Eden Theological Seminary, he was ordained in 1911 and spent his entire ministry in New York State. He served Trinity Church, Rochester, for twenty-three years.

Mr. Haass gave many years of outstanding service as a member of the board of directors of the Dunkirk Conference Grounds,

Continued on next page

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Dunkirk, N. Y., and as a member of the board of directors of the St. Paul Homes for Children and Aged at Greenville, Pa. He was president of West New York Synod from 1938 to 1942. Three daughters survive.

MRS. ROSINA F. HARTMAN, wife of the Rev. Charles R. Hartman, a retired E and R minister of Cincinnati, Ohio, died on April 26 at the age of 86. During his active ministry, Mr. Hartman served churches in Michigan, Ohio and Pennsylvania. Mrs. Hartman held various offices in the church, including that of president of her Synodical Guild. She is survived by her husband, a son and a daughter.

Word has just been received by *United Church Herald* of the death of THE REV. CHARLES BROWN MC DUFFEE on October 29 in Hollywood, Fla., at the age of 86.

Mr. McDuffee was minister emeritus of the Cliftondale Congregational Church in Saugus, Mass., which he had served for thirty-six years (1915 to 1951). He had also served churches in Connecticut and Three Rivers, Mass.

He is survived by his widow, a daughter and two sons, one of whom is the Rev. Frank B. McDuffee, minister of the Congregational Christian church in Godfrey, Ill.

THE REV. WALTER M. SWANN, a retired CC minister, died April 24 in Urbana, Ill., where he and Mrs. Swann had lived since his retirement. He was 84 years of age.

Born in Schenectady, N. Y., he was ordained in 1902 and served churches in New York, Colorado, Minnesota, Iowa, Ohio and Michigan. He is survived by his widow, two sons and five grandchildren.

THE REV. OSCAR EMIL WITTLINGER, retired E and R clergyman, died May 11 at the age of 82. He was educated at Elmhurst College, Eden Theological Seminary and Hartford Theological Seminary.

In 1901 he was ordained and served churches in Maryland, New York and Ohio until his retirement in 1951. He is survived by his widow, a daughter and a son.

Church and Ministerial RECORD

E and R Address Changes

BLEMKER, RUDOLPH W., (E) 324 40th St. South, St. Petersburg 11, Fla.

BROWN, WILLIAM S., 1082 Woodmont Dr., Meadville, Pa., (change of residence).

EBERT, LAVERNE E., St. Louis, Mo., to 10473 Washington Way, Denver 29, Colo., pastor of a new mission church.

GROVES, ROBERT R., 2501 Doup Ave., Louisville 5, Ky., (change of residence).

JALSOVICZKY, ALEXANDER, Morgantown, W. Va., to 803 Mills St., Kalamazoo, Mich., pastor of Hungarian.

MAST, ANDREW, Millville, Minn., to 5450 W. Van Buren St., Chicago 44, Ill., pastor of Zion.

ORANDER, DONALD B., 3600 Jefferson Ave., Evansville 15, Ind., (change of residence).

SEIPLE, WILLIAM G., (E) Baltimore, to 315 Ingelside Ave., Catonsville 28, Md.

VOSS, DONALD H., Chelsea, to R. 3, Grass Lake, Mich., (change of residence).

ZUERN, HARVEY J., Toledo, Ohio, to 1228 E. Breckenridge St., Louisville 4, Ky., pastor of Christ.

Code: E—Emeriti, retired or disabled.

CC Calls

BAILEY, MEAD M., assistant, Rutland, Vt., to associate, Birmingham, Mich.

BUSHMAN, RICHARD, to Port Byron, Ill.

CART, RODMAN D., Vernon, Conn., to Farmington, Me.

CHOATE, DAVID A., Montrose, Colo., to First, Boise, Ida.

CROSKERY, ROBERT W., associate, First, Old Greenwich, Conn., to Fairmount, Wichita, Kan.

FOHLIN, HAROLD B., student, to Shirley, Massachusetts.

FROST, LUCILLE D., to associate director Christian education, Congregational Christian Conference of Illinois.

GILL, GERALD, Olney, to Winterrowd, Dieterich, and East Union, Mason, Ill.

HALSTEAD, GEORGE W., Stoneham, to Trinity, Gloucester, Mass.

HAYES, HOWARD, to director religious education, Pilgrim, Leominster, Mass.

HEIDT, JOHN A., Pleasant Street, Arlington, to Weston, Mass., (new church).

HENDERSON, DONALD W., Baptist, to Blue Hill, Me.

HERIOT, GORDON I., Ada, to Lakeland and Cottage Grove, Minn.

LOPER, VERE V., to visiting professor of homiletics, Pacific School of Religion, Berkeley, Calif.

MAC CULLACH, RICHARD, student, to Zumbrota, Minn.

MAC LEAN, ALLEN D., student, to associate, Central, Worcester, Mass.

MONROE JR., W. IRVING, Pilgrim, Dorchester, to South, Peabody, Mass.

MORTON, LLOYD, layman, to First and Second, Royalston, Mass.

NICELY, DANIEL W., First Plymouth, Denver, Colo., to First, LaGrange, Ill., October 1.

RILEY JR., W. ROSCOE, assistant, First, West Springfield, Mass., to Camden, Me.

ROOS, C. THEODORE, Princeton, Ill., to associate superintendent, southern area, Congregational and Christian Conference of Illinois.

SABEY, F. PETER, to Williamsburg, Mass.

SANSOUCIE, ROBERT W., North Anson, Me., to West Stockbridge, Mass.

SCOTT JR., ROBERT E., student, to Church of Christ, Burlington, Mass.

SKIDMORE, HAROLD N., superintendent, Michigan Congregational Christian Conference, to associate secretary, Annuity Fund and Ministerial Relief Division, Board of Home Missions, New York, N.Y.

STODDARD, MARGARET L., director religious education, Darien, Conn., to Holden, Massachusetts.

TAYLOR, LOUIS R., associate, to minister, Mayflower, Detroit, Mich.

VOELKEL, ELMER E., Fort Wayne, Ind., to First, Hartford, Conn.

WASHINGTON, JOHN R., Sheldon Street, Providence, R. I., to Pilgrim, San Francisco, California.

WITT, CLAYTON H., Bellevue, to Ravenna, Ohio.

CC Resignations

HUMPHREY, SELDON B., assistant, First, New Haven, Conn., to retire.

KIMMEL, HERBERT C., Janesville, Wis., to retire.

MC ALLASTER, ALLAN R., First, Hyde Park, Mass., to teach.

PARKMAN, JOSEPH D., Winter Park, Fla.

RYBNICEK, EDWARD, Fifth Avenue, Minneapolis, Minn., to assistant professor of sociology, Indiana State Teachers College, Terre Haute, Ind., September.

SAYLES, MARCELLA, director religious education, Pilgrim Heights, Minneapolis, Minnesota.

SCHWENGEL, WILLIAM, Winterrowd, Dieterich, Ill.

SHERK, WARREN, Community, Richmond, Illinois.

CC Anniversaries, Installations, Ordinations, Recognitions and Dedications

BABCOCK, KENNETH D., installation, Park, Toledo, Ohio, January 24.

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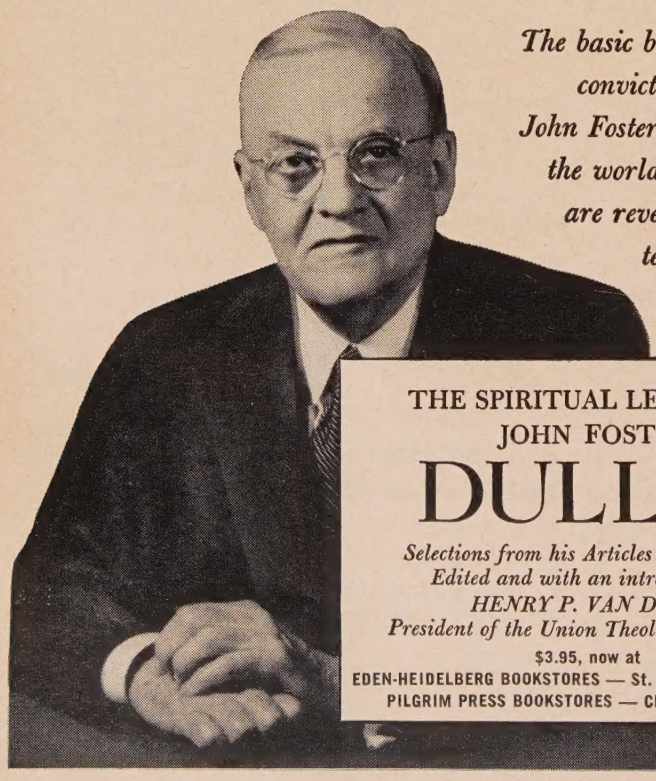

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BERESFORD, S. D., seventy-fifth anniversary.
CHAPEL HILL, N. C., fiftieth anniversary, May 15.
CHURCH OF THE CHIMES, Van Nuys, Calif., tenth anniversary and cornerstone laying, May 1.
DRAKOLA, S. D., seventy-fifth anniversary.
FIRST, Ashtabula, Ohio, 100th anniversary, May 15.
FIRST, Flagstaff, Ariz., recognition, April 24.
FIRST, Park Ridge, N. J., dedication of sanctuary and fellowship hall, March 13.
FROID, Mont., fiftieth anniversary.
GRUMAN, LAWRENCE L., University, Missoula, Mont., recognition, March 15.
HURON, S. D., seventy-fifth anniversary.
HUTCHINSON, RONALD D., ordination, Crawford, Chicago, Ill., May 1.
KNIGHTS JR., WARD A., chaplain, Apple Creek State Hospital, Ohio, recognition, May 1.
LIBERTY, Va., fiftieth anniversary, May 1.
MC LOUGHLIN, JOHN M., ordination, Holtsville, Farmingville, N. Y., April 24.
MEDICINE LAKE, Mont., fiftieth anniversary.
MILBANK, S. D., seventy-fifth anniversary.
PILGRIM, Billings, Mont., fiftieth anniversary.
PLENTYWOOD, Mont., fiftieth anniversary.
RICHARDS, WALDO S., installation, Flagstaff, Ariz., April 24.
SAVAGE, Mont., fiftieth anniversary.
SCOTT, WILLIAM T., installation, Oakland, Va., May 1.
ST. ONGE, S. D., fiftieth anniversary.
STOCKING, JACK D., installation, First, Santa Barbara, Calif., April 29.
TOPLIFF, HUBERT J., installation, First, Pembroke, N. H., February 7.
UNION, Painesville, Ohio, fiftieth anniversary.
VORNHOLT, ROBERT H., installation, Lone Rock and Spring Green, Wis., March 20.
WAKONDA, S. D., seventy-fifth anniversary.
WATERTOWN, S. D., eightieth anniversary.
WINFRED, S. D., seventy-fifth anniversary.
WRIGHT, GEORGE T., installation, Absarokee, Mont., March 28.

Received into E and R Membership

FUNK, CLARENCE R., Womelsdorf, Pa., by Reading Synod, May 18, from the Evangelical United Brethren.

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ST. PETER'S, West Lawn, Reading, Pa., by Reading Synod, April 24.

Erased from the E and R Roll

KEHLER, RAYMOND D., Danville, Pa., by Susquehanna Synod, April 30.

E and R Death

ELSHOFF, ELMER J., New Knoxville, Ohio, April 29, in retirement.

E and R Installations

BALTZER, WARREN C., Marine, Ill., May 1.
FISHER, C. LARRY, Mt. Zion, China Grove, N. C., May 1.
HORTON, ROGER P., St. James, Hamburg, N. Y., May 8.
MUELLER, ERNST O., Norfolk-Winside Charge, Midwest Synod, April 24.
RESSLER, MERRILL Q., Zion (Spies), Reading, Pa., May 8.
SCHULTZ, RAYMOND H., St. Paul's, Nashville, Ill., May 1.

Newly Vacant E and R Pulpits

Central Pennsylvania Synod—St. John's, Bedford.
Lehigh Synod—St. Paul, Summit Hill, Pa.
Michigan-Indiana Synod—St. Paul, Warren, Mich.
Northwest Ohio—Van Wert Rural Charge.

CHRONICLE

Sailings, arrivals and other information about missionaries of the Board of International Missions (E and R) and the American Board for Foreign Missions (CC).

CC Arrival from the Field

During April: In Boston, Florence C. Malcolm of the Angola Mission, for furlough. Miss Malcolm has been in charge of educational work in the Chilesso area.

CC Departures for the Field

During April: From Boston, Mrs. Lee D. Bergsman of the South Africa Mission, returning from furlough. Mrs. Bergsman advises women's groups in the Johannesburg area.

During May: From New York, the Rev. and Mrs. Carl R. Dille of the Angola Mission, returning from furlough to Camundongo, Portuguese West Africa. They conduct a Rural Life School, lay leadership training and counsel with churches. Mrs. Dille also supervises general medical work of the station and outstations.

CC Birth

April 26, 1960. To the Rev. and Mrs. William A. Kelly Jr. of the Madura Mission, a son, Christopher Mark, in Kodaikanal, South India.

BETHANY'S NEW BOOKS

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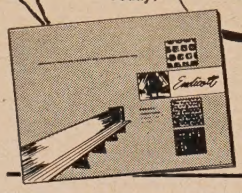

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Lancaster Pre-school Workshop:
Franklin and Marshall College, Lancaster, Pa., August 14-19.
Write: Board of Christian Education
1505 Race Street
Philadelphia 2, Pa.

FOR YOUNG PEOPLE

Work camps, community service, study seminars, summertime specials, institutional service.
Write: Department of Voluntary Service,
United Church of Christ
Pottstown R.D. 2, Pa.

FOR LAYMEN AND WOMEN

LaForet Conference, near Colorado Springs, Colo., August 14-20.
Write: Lucille D. Frost, 19 So. LaSalle St.,
Chicago 3, Ill.

Lay Schools of Theology:
Lancaster Seminary, Lancaster, Pa., June 12-18.
Eden Seminary, Webster Groves, Mo., July 17-23.

Second Convention of United Church Men
St. Louis, Mo., August 25-27.
Write: Churchmen's Fellowship, 1720 Chouteau
Ave., St. Louis 3, Mo.

Christian Social Action Institutes:
Central, June 6-10; West Coast, June 20-24; Midwest, July 11-15; Southern, July 18-22; Eastern, July 25-29.
Write:

Fern Babcock	The Rev. Huber F. Klemme
289 Park Ave. South or	2969 West 25th St.
New York 10, N. Y.	Cleveland 13, Ohio

Women's Guild Conferences:
Elmhurst, Ill., July 5-8; Tiffin, Ohio, July 12-15; Crete, Neb., July 12-15; Frederick, Md., July 12-15; Allentown, Pa., July 19-22.
Write: Women's Guild, 2969 West 25th Street,
Cleveland 13, Ohio.

World Council

FOR COLLEGE STUDENTS AND LEADERS

Uniting Assembly of the United Campus Christian Fellowship, Stephens College, Columbia, Mo., August 25-September 1.

Joint Campus Ministry Conference:
North Central College, Naperville, Ill., July 7-14.
for either write: United Student Fellowship
1720 Chouteau Ave.
St. Louis 3, Mo.

Special Year-round Project:
One-year Voluntary Service: two-months' training, ten months' service in children's or old people's homes, inner-city missions, rural life centers.
Write: Department of Voluntary Service
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State and Synod Retreats: Write to your conference minister or synod president.